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for good conduct and
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and S. S. Teacher

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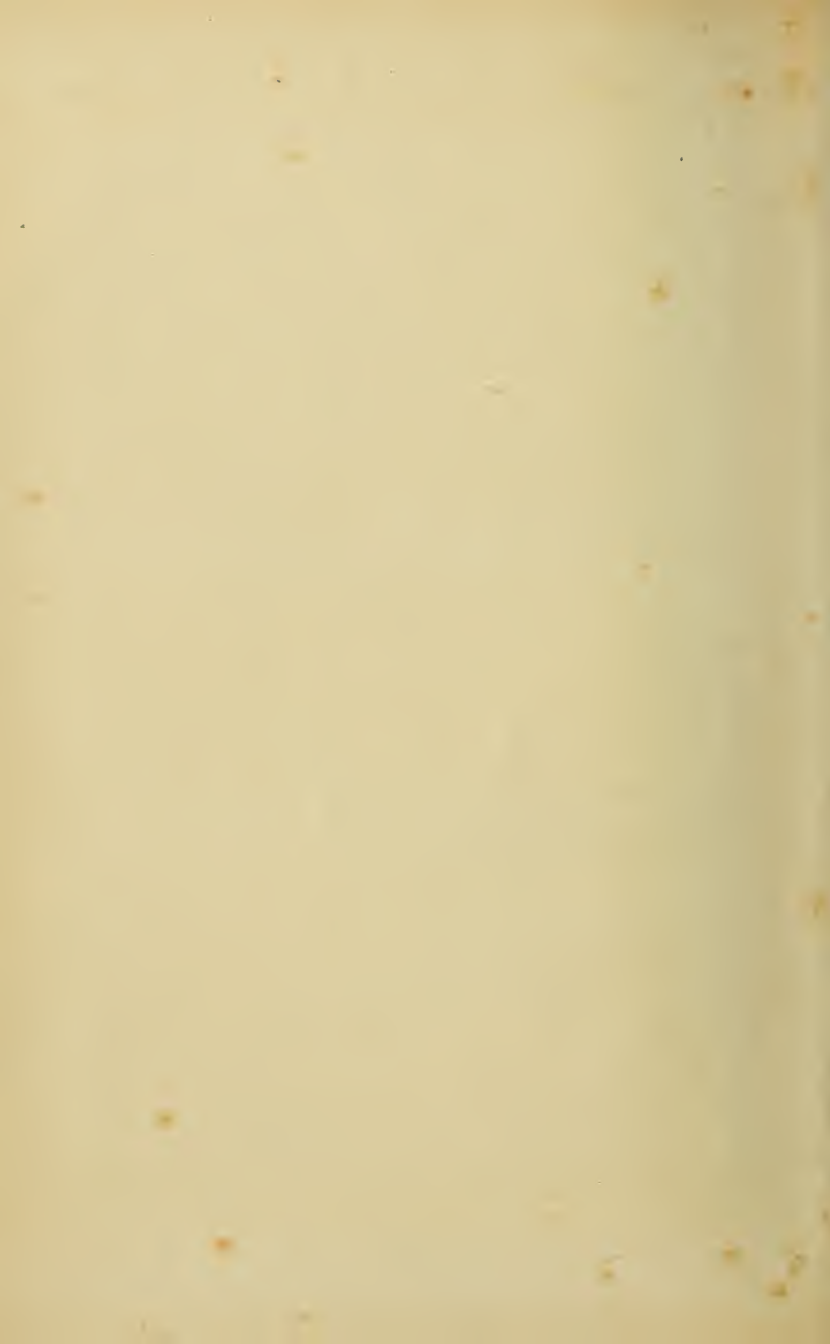
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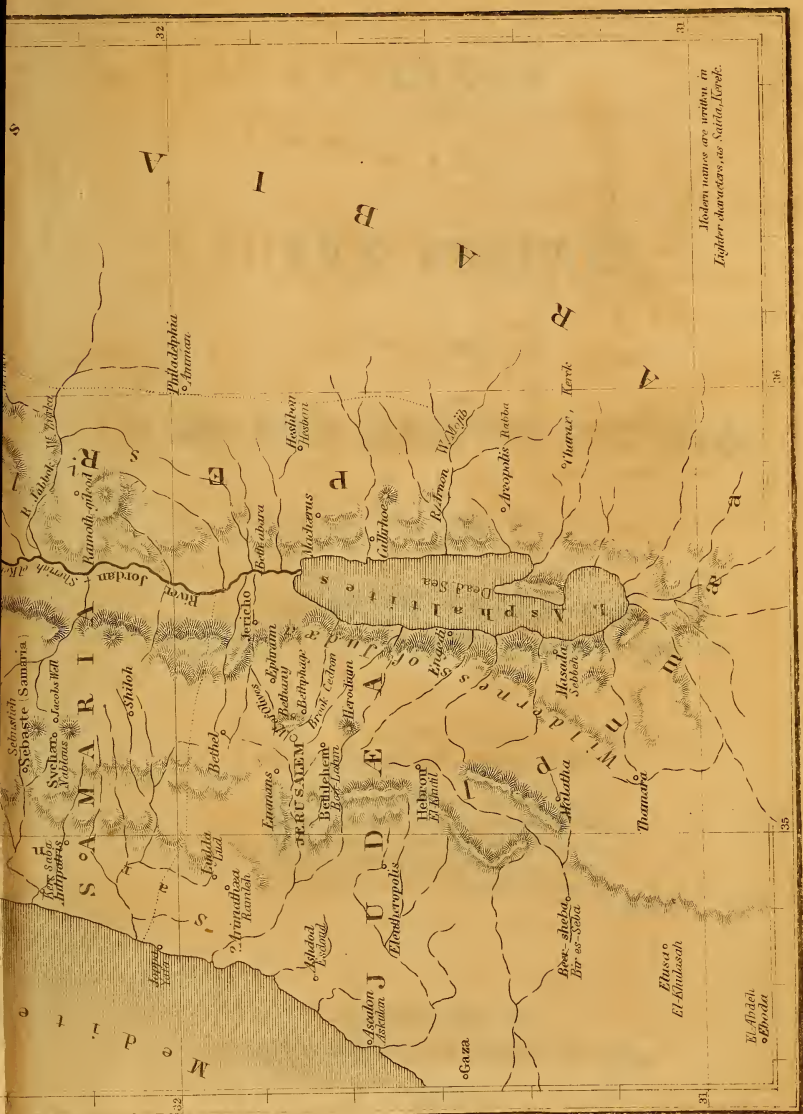






PALESTINE
illustrating the
NEW TESTAMENT.

English Miles
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Modern names are written in
lighter characters, as Saida, Kerak.



GUIDE

TO

THE ORACLES;

OR,

THE BIBLE STUDENT'S VADE-MECUM.

BY

ALFRED NEVIN, D. D.,

AUTHOR OF "SPIRITUAL PROGRESSION," "CHURCHES OF THE VALLEY," ETC.

I will not forget thy word.—*Ps.* cxix. 16.

This lamp, from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow,
And evermore beseeching men with tears
And earnest sighs, to hear, believe, and live.

POLLOK.

LANCASTER, PA.:
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Jan 23, 1933

THIS VOLUME

Is Dedicated

TO

SEPTIMUS TUSTIN, D.D.,

OF WASHINGTON CITY,

EX-CHAPLAIN OF THE SENATE OF THE UNITED STATES,

AS AN EXPRESSION OF THE AUTHOR'S

PROFESSIONAL AND PERSONAL REGARD.

(iii)

PREFACE.

"VESSELS of moderate draught," says the author of a recent and valuable work on "The Evidences of Christianity," "may go up the tributary streams of public thought, and may deal advantageously with the minds of men, where others of heavier tonnage could never reach." In this fact the following pages find whatever apology or warrant they require for their publication. They are not intended for learned theologians, or for students of Biblical science who have access to large libraries, but for Sabbath-school and Bible-class teachers and scholars, and others who feel the need, as it is believed many do, of a convenient and compendious volume, to which they can at any time turn for information to aid them in understanding and defending the Word of God. They have been prepared to serve in this direction as a manual, to which recourse can be had with confidence and comfort, for explanations which might be found elsewhere, but only after research involving a greater expenditure of time and means. By this avowal of their design it is hoped they will be judged.

It is but just to state that, in the construction of the work, everything has been brought to bear upon its object within the author's reach. Anxious to make the "Guide" as thorough and complete as due regard to its purpose and popular character would admit, he has brought himself under obligation "much every way" to others, whose labors have been bestowed upon the same region of inquiry and instruction. From the productions of some of them he has transferred to his own, both in substance and form, a great deal which could

not have been omitted without loss, or altered with any improvement. This general and grateful acknowledgment of indebtedness is designed to look with speciality to the "Scripture Help," from the pen of the Rev. Edward Bickersteth, which reached the seventeenth London edition, and was republished in this country in 1833, — as well as to another little work, entitled "Bible Remembrancer," which has also an English author, (Rev. Ingram Cobbin), and which, so far as is known, has never been issued from the American press.

It is scarcely necessary to say, that the "Vade-Mecum" has nothing sectarian in it, except as this may be affirmed of the cardinal doctrines of the Scriptures, in the reception and maintenance of which all the evangelical branches of the Christian Church agree. With some who may be kind enough to look into the volume, this may be an objection to it, but to others it will probably prove an attraction. The lines of Cowper are applicable now, as well as when they were written: —

"Were love, in these the world's last doting years,
As frequent as the want of it appears,
The churches warmed, they would no longer hold
Such frozen figures, stiff as they are cold;
Relenting forms would lose their power, or cease,
And e'en the dipped and sprinkled live in peace;
Each heart would quit its prison in the breast,
And flow in free communion with the rest."

The truthfulness and force of these sentiments, praised be the Lord! are now beginning to be perceived, and felt by the followers of the Lamb. God's dear people are coming to realize that it is what they agree in, that makes them Christians, and what they differ about, that makes them sectarians, as well as to look with a more solemn and searching eye upon their Saviour's

"Holy prayer,
His tenderest and his last,"—

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." They are awaking to the folly, mingled with guilt, of magnifying the separating bars between them, while they are minifying the bonds which should make them cohere. They are becoming inclined to yield more, in a spiritual sense, to the centripetal, and less to the centrifugal, force which is bearing upon them, and thus approximating their common center, they are coming nearer to one another. While they appreciate and guard, as they should, until a more excellent way is indicated, their several denominational organizations and formulas, they are getting ashamed of the too just reproach, that —

"With zeal we watch,
And weigh the doctrine, while the spirit 'scapes,
And in the carving of our cummin-seeds,
Our metaphysical hair-splittings, fail
To note the orbit of that star of love
Which never sets."

This tendency the author freely confesses he would much rather take the responsibility of helping than hindering, and hence, if any regrets should be felt by his friends as to the wholly unsectarian character of the work, it is certain that he will be troubled with none himself.

It may only be added that some of the chapters on distinctive peculiarities of the Bible, here given, were originally furnished as communications to a religious journal, but in their present form have been enlarged, and perhaps improved.

With all its imperfections, the volume is sent forth under the implored blessing of Him who receives the feeblest tribute to His praise, and every well-meant effort in His service, and whom it is man's chief end to glorify and enjoy for ever. Thus attended and endorsed, may it prove at least to some, into whose possession it may come, a useful companion to the "Book Divine," which, it should never be forgotten, is

best understood and most loved, when read in the spirit of the prayer prefixed to some editions of the early English versions of it : —

“O gracious God and most merciful Father, which hast vouchsafed us the rich and precious jewel of thy Holy Word, assist us by the Spirit, that it may be written in our hearts, to our everlasting comfort, to reprove us, to renew us, according to thine own image, to build us up, and edify us, unto the perfect building of thy Christ, sanctifying and increasing in us all heavenly virtues. Grant this, O Heavenly Father, for Jesus Christ’s sake. Amen.”

LANCASTER, *Aug. 25th*, 1857.

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GUIDE TO THE ORACLES.

The Preservation of the Bible.

“Read and revere the sacred page ; a page
Which not the whole creation could produce,
Which not the conflagration shall destroy,
In Nature’s ruins not one letter lost.”

WITH what wonder should we gaze upon a fortress that had withstood the assaults of succeeding generations for thousands of years ! And with what strange interest should we look at a man, who, during a life of many centuries, had often been cast into the sea without being drowned, and drugged with strychnine without being poisoned, and riddled with bullets without being numbered with the slain ! Thus has it been with the Word of God during all its history. Men have made it their enemy by their bad lives, and then have become its enemies, and hated it, and sought to destroy it.

Jehoiakim, as we read, cut to pieces the Divine Roll, and threw it into the fire. About one hundred and seventy years before Christ, Antiochus caused all the copies of the Jewish Scriptures to be burnt.

Three hundred and three years after, Dioclesian, by an edict, ordered all the Scriptures to be committed to the flames; and Eusebius, the historian, tells us he saw large heaps of them burning in the market-place. Nor has this spirit ever failed to show itself. The Bible has, all along its course, had to struggle against opposition, visible and latent, artful and violent. It has had to contend with the prevalence of error, the tyranny of passion, and the cruelty of persecution. Numerous foes have risen up against it—Pagans, who have aimed to destroy it, and Papists who have striven to monopolize it, and ungodly men, who have hated it for its purity and penalties.

But from all these assaults it has been preserved. Though cast into the fire, it has risen triumphantly from its ashes; though crushed, yet, like the diamond, every part of which when broken exhibits the beauty and perfection of the whole, it has proved its indestructibility; and, though sunk in the waters, it has come up again studded with the costliest pearls. It has survived the shocks of all its enemies, and withstood the ravages of time. Like the fabled pillars of Seth, which are said to have bid defiance to the deluge, it has stood unmoved in the midst of that flood which sweeps away men, with their labors, into oblivion.

Oh, what wreck and ruin meet the eye as it glances at the past! Thrones have crumbled, empires have fallen, and philosophers and their systems have

vanished away. The very monuments of man's power have been converted into the mockery of his weakness. His eternal cities moulder in their ruins, and the serpent hisses in the cabinet where he planned his empire, and echo is startled by the foot which breaks the silence that has reigned for ages in his hall of feast and song. Yet, notwithstanding all this desolation, the stream which first bubbled up at the foot of the Eternal Throne, has continued to roll on with silent majesty and might, bearing down each opposing barrier, and declaring to perishing multitudes on its brink, that, while "all flesh is grass, and all the glory of man as the flower of grass, the Word of the Lord endureth for ever."

No weapon that has ever been formed against the Bible has prospered. It has survived the power of secret treachery and open violence. The time has been, when to read it was death. Infidelity has fought against it with relentless malignity, but it has successfully resisted all its potency, passing unhurt through the hands of Julians, and Celsuses, and Porphyrys, and defying all the sophistries of Hume, and the eloquence of Gibbon, and the innuendoes of Rousseau, and the blasphemy of Paine, and the vituperations of Voltaire. The identical press, indeed, which was employed by Voltaire and the French Institute to disseminate their attacks upon the Bible, has since been used to print the very volume they so vainly sought to destroy.

Thus has the Word of the Lord lived and tri-

umphed. Portions of it were written thousands of years ago. Whole libraries of works have perished, of much more modern date. Never was book more bitterly hated. Most malevolent efforts have been put forth for its annihilation. Kings, and emperors, and generals, philosophers, statesmen, and legislators, have all aimed at its extirpation. Yet has it flourished; while its adversaries have been blasted one after another, and never did it bid so fair, as at present, to be the Book of the whole family of mankind.

Many years ago, at a dinner-party in Edinburgh, a gentleman present put a question which puzzled the whole company. It was this:—"Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries?" The question was a novel one, and no person hazarded a guess in answer to the inquiry. About two months after this meeting, Lord Hailes, who had been present, said to a friend who visited him, as he pointed to a table covered with papers—"There, I have been busy these two months with the writers of these centuries, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it, so that any person may examine and see for themselves. I have actually discovered the whole of the New Testament from these writings, except seven or eleven verses, (I forget which,) which

satisfies me that I could discover them also.” “Now,” he added, “here was a way in which God concealed, or hid the treasures of his Word, that Julian, the apostate emperor, and other enemies of Christ, who wished to extirpate the gospel from the world, would never have thought of, and though they had, they never could have effected their destruction.”

Thus is it true that God’s word is embalmed and perpetuated, in methods which Divine Wisdom alone could think of employing.

Nor is this all. Not only has the Bible not been destroyed, but it has not been diluted by the lapse of ages. It has not been ruined by the sapping of its foundations, or by the incorporation of any new element with it, which has marred its integrity, or vitiated its purity. With it, like God its author, there has been no variableness or shadow of a change. The world has suffered its boasted classics to be blurred, but the Church can rejoice over the fair page of her precious books, assured that the far descent of these venerable treasures has neither altered their character, nor changed their identity. These divine oracles have come down to us in such unimpaired fulness and accuracy, that we are placed as advantageously towards them as the generation which gazed upon “that book of the law” to which Moses had been adding chronicles and statutes for forty years ; or those crowds which hung on the lips of Jesus, as he recited a parable on the shore of the Galilean lake ;

or those churches which received from Paul or Peter one of their epistles of warning or exposition.

And thus shall it continue to be. Divine Truth, which, at first, when like a little spark, it glimmered in the noon of night, many waters could not quench, nor floods extinguish, and which every blast of violence has only served to fan to a larger flame, so that now the world is illuminated by its celestial light—that Truth shall never—never expire. It shall shine brighter and brighter unto the perfect day. All its past history shows that it possesses a principle of vitality—a victorious power of its own, on which may be grounded the most confident expectation of its final and universal triumph. How great the debt of gratitude, then, which we owe to Him who has been, and will be, its conservator and defence!

The Unity of the Bible.

“ Whence, but from Heaven, could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie:
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.”

THE Bible contains, in all, sixty-six books, by forty different writers. These books were written amidst the strangest diversity of time, place, and condition,—among the sands and cliffs of Arabia, the fields and hills of Palestine, in the palaces of Babylon, and in the dungeons of Rome. They were written in very different forms,—in history, biography, parable, letters, proverbs, poems, speeches,—and by very different men, kings, shepherds, herdsmen, vine-dressers, tent-makers, and a physician. They were written, moreover, in very different circumstances, in various phases of joy, of sorrow, of affliction, and of tribulation, and in very distant periods, in successive centuries—more than fifteen hundred years having intervened between the first writer in Genesis, and the last writer in the Apocalypse.

Now, in looking at this Book, thus written, with its two great divisions, what do we find it to be? It is

manifestly pervaded by *unity*. It has, to the fullest extent, that necessary condition of any book which is to make a deep impression upon the minds and hearts of men,—singleness of purpose, and that purpose kept in view throughout every page. The Old and New Testament are undeniably but different transcripts of the great and glorious original. “The one is a lock with wards and interstices, and the other is the exquisitely-cut key, which, applied to the lock, completely unlocks it, and opens a door of entrance to the bright vision of light and immortality. The one is the portrait seen by moonlight, the other is the same portrait seen by sunlight, the one hazy and dim, but still real, the other bright and illuminated, like a noonday landscape, on which the minutest and most majestic features may be read and understood by him that runs while he reads.”

It is even so. The Bible is the story of the knitting anew the broken relations between the Lord God and the race of man. It is a record of moral ruin and recovery. It is a history and a development of a great plan of salvation conceived in the Infinite Mind. It is a narrative of man’s spiritual position, present condition, and future possibilities, as a creature once formed in the image of his Maker, and still capable, through proffered strength, of regaining that similitude. This is the idea which pervades it from its beginning to its end.

Thus, the Book that was written by persons of so widely variant professions, and circumstances, and

idiosyncrasies, and trials, is always consistent with itself. Where there was no collusion there is perfect harmony; where there was no preconcert there is perfect concord. There was one grand key-note which the sacred penmen all struck—Christ, and Him crucified. It was with them, as it would be with a band of musicians who, without previous arrangement, should come together, and, with instruments already in tune, perform the same anthem without a discordant or jarring note; or, they may be compared to a number of laborers and masons, who have no idea of the completed appearance of the edifice on which they are employed, but lay stone upon stone in blind obedience to the directing architect, until the whole stands forth in sublimity and perfection.

The Book which these inspired men wrote, is evidently a whole, it has a beginning, a middle, and an end, it is the realization of one mind executed by a number of others. The same spirit and feeling pervade the volume. Its ceremonies and dispensations arise naturally from one another. The same golden thread is to be seen running through all its pages, beginning, as it does, with Paradise which was lost, and stretching itself over long ages, and at length bringing us back again where we started, to the city of God with its Tree of Life.

Let some evidence of this alleged unity be considered. Look at the *great facts* that are narrated in the Scriptures. Of these facts the sacred writers furnish a perfectly harmonious account. The earliest of

them wrote at a later time than some of these events; some of them wrote after the occurrence of them all; while most of those who wrote subsequently to all, or a part of them, make frequent and explicit reference to the whole. Whether their statements be more or less full, or their references more or less incidental, there is no positive discrepancy in any of them. "David celebrated in poetry what Moses records as a historian, while Stephen, and Peter, and Paul, urge in argument the same facts that are recorded by the historian's pen, and sung by the prophet's lyre. The historical parts of the New Testament, as well as of the Old, are in perfect coincidence with the more didactic and doctrinal parts. The Epistles of Paul, so full of minute specifications, so replete with allusions to times, places, persons, and events, and written with all the freedom of epistolary correspondence, and without any regard to the order of events, are found to indicate a minute coincidence with the more extended and exact history given by Luke, in the book of the 'Acts of the Apostles.'"

So, with the four Evangelists—their statements, though at a great remove from studied uniformity, are nevertheless, in regard to the great facts on which Christianity is founded, perfectly harmonious statements. "There is a difference in the narratives, but they differ without being contradictory. One gives a more full statement than another; one writes in chronological order; another interweaves facts as they suit his purpose, and without regard to date;

one writes to a different people, and with a different object from another, and therefore presents the facts with a different phase and complexion; one traces the genealogy of the Saviour through the line of Mary, and another through the line of Joseph; one specifies a distant ancestor by one name, and another by another; and, on inquiry, it is ascertained that he was identified with both. In some of the genealogical tables any apparent discrepancy that exists, arises from the fact that one writer records the genealogy according to the Hebrew usage, reckoning the descendants by the males only, while another, not regarding this genealogical precision, includes both the male and female descendants."

There is also, in the Scriptures, the most perfect unity in all their representations of *religious truth*.* Suppose the Bible to be blotted out of existence, and some sixty or seventy persons, scattered through different ages of the world, had written on religious subjects, and their works were comprised in a volume. Who does not see that such a work would have been the merest theological jargon! Let the wild and incoherent speculations of heathen philosophy, and the thousand varieties of pagan religion, give the answer to this demand.

"But while these differences are in fact almost endless, yet it is the great and undeniable characteristic of the Scriptures, that all their instructions are in perfect harmony. Their great object is to impart

* "Bible not of Man," by Gardiner Spring, D. D.

the knowledge of truth. Truth is the great and only instrumentality they make use of in order to transform, purify, and elevate the human character. No matter how they teach—whether by history, biography, song, allegory, parable, argument, or dogmatic testimony and affirmation—religious truth is so deeply and thoroughly interwoven in all they utter, that it forms the great and essential element in all their instructions. Yet, in all their views, from beginning to end, there is the most perfect oneness. No matter what the subject of which they treat, all the writers speak the same thing.

“And not only do they all speak the same doctrine, but the various doctrines they inculcate all agree with each other. They have a mutual dependence and connection, they give one another a reciprocal support and influence, they grow out of each other, and all hang together, alike deriving their ripeness, and freshness, and flavor, from the same parent stock. Let a diligent student take up a copy of the Scriptures with copious marginal references, and undertake to collate their instructions upon any one doctrine or moral duty, and he will be surprised at the uniformity of their teaching. They never speak for, and against, the same doctrine, they never bear witness on both sides of any question, nor is there an instance in which they affirm and deny the same thing. That which, in reality, ‘has any Scripture in its favor, has all Scripture in its favor;’ nor is there anything in the Bible against it.”

The same thing may be predicated of the Bible in relation to the harmony existing between the Old and New Testament. They are but different parts of one system. Judaism was the stock, gradually growing and strengthening, on which the flower of Christianity, "in the fulness of time," exhibited its bud, and unfolded its leaves, and diffused its life-giving fragrance. The one was the dawn, the other is the day; the one was the infant, the other is the full-grown man. The records of both are the same, in authority, substance, and mode of communication. The same truth, only not with the same fulness and clearness, was conveyed in "sundry times" and "divers manners" by the prophets, which was made known by the Eternal Word when "He was made flesh, and dwelt among us."

Through the Patriarchal, and the Mosaic, and the Prophetical dispensations, the same voice was sounding, only in more distant and feeble tones, which afterwards echoed amongst the hills and valleys of Palestine, as it poured forth the truth in all its divine plenitude and power. Examine the two economies, and you will see that they are substantially the same. The infidel may be challenged to specify a single moral law, or one principle of truth, contained in the writings of Moses and the Prophets, which is not recognised and honored by having a place in the teachings of Christ and the Apostles.

In both the Old and the New Testament, Christ is set forth as the burden of the promises, the me-

dium of blessings, and the object of saving faith. The same Sun, both natural and spiritual, which now cheers us, hath cheered and enlightened all the succeeding generations of the race. Jesus is "the Lamb slain from the foundation of the world," and in His name it is the prophet speaks, where he says, "My righteousness shall be for ever, and my salvation from generation to generation." It was He whose day Abraham foresaw, and was glad; it was He whom Jacob predicted as the Shiloh, unto whom the gathering of the people should be; it was He to whom the Baptist pointed as he approached, saying, "Behold the Lamb of God!" and it was He whom the banished Apostle saw from the rocky and barren isle, "as it were a Lamb in the midst of the throne."

Now, how shall we account for this unity of the Bible? Remember what kind of unity it is. "It is not," says one,* "that apparent unity which might be produced by a language common to all its parts, for the deepest possible gulf divides the two languages in which the Old and New Testament were written. Neither is it a unity produced by likeness of form, for the forms are various and diverse as can be conceived; now song, now history, now dialogue, now narrative, now familiar letter, now prophetic vision. Neither is it a unity such as might arise from all the parts of the book being the

* French-Hulsean Lectures.

upgrowth of a single age, and so all breathing alike the spirit of that age; for no single age beheld the birth of this book, which was well nigh two thousand years ere it was fully formed, and had reached its final completion. Nor yet can this unity be accounted for from its having but one class of men for its human authors, since men, not of one class alone, but of many, and those the widest apart, kings and herdsmen, warriors, and fishermen, wise men and simple, were employed in writing it.

The truth is, that deeper than all its outward circumstances, and in spite of them all, does the unity of the volume lie, since all these circumstances, in their natural operation, would have tended to an opposite result. What, then, is this inviolable uniformity which pervades the Scriptures, but one among the many indices of their divine origin? How can it, possibly, be otherwise regarded?

The Freshness of the Bible.

“Father! that book,
With whose worn leaves the careless infant plays,
Must be the Bible. Therein thy dim eyes
Will meet a cheering light, and silent words
Of mercy breathed from Heaven, will be exhaled
From the blest page into thy withered heart.”

QUEEN ELIZABETH, who spent much of her time in reading the best writings of her own and former ages, has left on record the following evidence that she did not neglect the Book of God: “I walk many times in the pleasant fields of the Holy Scriptures, where I pluck the goodlisome herbs of sentences by pruning, eat them by reading, digest them by musing, and lay them up, at length, in the high seat of memory by gathering them together, so that, having tasted their sweetness, I may less perceive the bitterness of life.”

I ask attention to the name by which the Queen designated the venerable volume. She regarded it as consisting of “pleasant fields.” There is important significance in this descriptive phrase. It was certainly possible for God to make his revelation to the race in such a form that (according to the demand of the infidel Strauss), “a man should be able to lay his finger upon a precept or a doctrine for

each occurring need, and to find in one place, and under one head, all which relates to one matter." It might have been given to us as a systematic body of divinity, or as a statute-book, with a digest and index accompanying it, so that in a moment, as it were, all might be seen that it contains, touching any of its *credenda* and *agenda*, or its articles of faith, and its rule of practice.

But, suppose this arrangement had been adopted, would it have carried with it any advantage to us? Think for a moment. How much more pleasant is it to wander over a broad and beautiful field, with its graceful undulations, and its alternate lights and shades, and "its freshly growing plants, with the dew upon their leaves, and the mould about their roots," than to walk in the straight, and hard, and level, and narrow path of a garden, which is entirely the product of constant labor and forced culture? How much less agreeable to traverse such a confined and stiff enclosure, all of which falls under the eye at a single glance, leaving no variety to delight, and no discoveries to be made as the step advances, than to pass over an expanded territory, on which the systematizing influence of art has not yet been brought to bear, "with heights and valleys, forests and streams on the right and left of our path, and close about us, full of concealed wonders, and choice treasures!"

-Now, this is the manner in which the Scriptures

have been given to us, and it is impossible not to perceive the wisdom which it indicates. As thus before us, these holy oracles constitute an abiding stimulus to research, and an unfailing source of variety and interest. "It is only," says one, "when our energies are roused, and our attention awake; when we are acquiring, or correcting, or improving our knowledge, that knowledge makes the requisite impression upon us. God has not made Scripture like a garden, "where the fruits are ripe, and the flowers bloom, and all things are fully exposed to our view, but like a field, where we have the ground, and seed of all precious things, but where nothing can be brought to view without our industry," nor then, without the dews of heavenly grace.

"I find in the Bible," says Cecil, "a grand peculiarity, that seems to say to all who attempt to systematize it, I am not of your mind. . . . I stand alone. The great and the wise shall never exhaust my treasures: by figures and parables I will come down to the feelings and understandings of the ignorant. Leave me as I am, but study me incessantly."

This is a true view of the Bible. It is so constructed as to develop constantly something new. It cannot be disposed of at one reading. It demands a vigorous exercise of the understanding. No man that has ever lived could be said to have read it *through*. Many, indeed, have perused its

pages from beginning to end, but these have always been the first to admit that it required, and would bear, perusal again and again, and that the more men study it, the more they will be amazed at its wonderful depth, and attracted with its magnificent beauties.

The learned Le Clerc tells us, that while he was compiling his Harmony, he was so struck with admiration of the excellent discourses of Jesus, and so inflamed with the love of his most holy doctrine, that he thought that he had but just begun to be acquainted with what he scarcely ever laid out of his hands from infancy. During the time that Dr. Kennicott was employed on his Polyglot Bible, it was the constant office of his wife, in their daily airings, to read to him those different portions to which his immediate attention was called. When preparing for their ride the day after this great work was completed, upon her asking him what book she would take, "O," exclaimed he, "let us begin the Bible!"

"The fairest productions of human wit," remarks Bishop Horne, "after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy, but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be doubly heightened, fresh odors are emitted, and new sweets extracted from them. He who hath once tasted

their excellences, will desire to taste them again, and he who tastes them oftenest will relish them best."

"I know not a better rule of reading the Scripture," says John Newton, "than to read it through from beginning to end, and when we have finished it once, to begin it again. We shall meet with many passages which we can make little improvement of, but not so many in the second reading as in the first, and fewer in the third than in the second."

"The Bible," says Cecil, "resembles an extensive garden, where there is a vast variety and profusion of fruits and flowers, some of which are more essential, or more splendid than others; but there is not a blade suffered to grow in it, which has not its use and beauty in the system. Salvation for sinners is the grand truth presented everywhere, and in all points of light; but the pure in heart sees a thousand traits of the Divine character, of himself, and of the world; some striking and bold, others cast, as it were, into the shade, and designed to be searched for and examined."

"A man's love of Scripture at the beginning of a religious course," remarked Dr. Arnold, "is such as makes the praise which older Christians give to the Bible seem exaggerated; but, after twenty or thirty years of a religious life, such praise always sounds inadequate. Its glories seem so much more full than they seemed at first."

And this experience of the inexhaustibleness of the Bible, let it be noted, was not confined to the persons just named. Ten thousand times ten thousand witnesses there have been, and there are, that the love of the sacred volume grows with the perusal, and that it affords to the student of its pages ever fresh delight. It is not so with other things. Interest in them is abated by repetition and familiarity. The sweetest song that minstrel ever sang upon earth, soon becomes hackneyed, and we get tired of it. The richest viands, by becoming common, lose their relish. The most beautiful landscape loses its power to inspire by being often surveyed. Most books we read, even those which are most intensely interesting and exciting, will not bear reading more than twice or thrice.

This, however, is not true of the Bible. The more we read *it*, the more we desire to read, and the more we find to read. It still has, after assiduous and repeated perusal, the charm of novelty, like the great orb of day, at which we are wont to gaze with unabated astonishment from infancy to old age. After all our delving, there are yet profounder depths to be sounded ; after all our soaring, there are still loftier heights to be scaled. The veteran, whose whitened locks, and wrinkled brow, and bended form, indicate that the time of his departure must be to him the absorbing theme, turns over the pages of this volume with an interest undiminished

by accumulating years. The legate of the skies brings forth things new from it, as certainly as he did when commencing its exposition fifty years ago. The public assembly listens to it, when read, from year to year, with eyes fixed, and ear awake; an attention that never tires, and an interest that never cloys. "Select, if you can," says Robert Hall, "any other composition, and let it be rendered equally familiar to the mind, and see whether it will produce this effect."

Silence of the Bible.

FROM some men's questions more can be learned than from other men's answers. From some men's silence more instruction can be derived than from other men's speech. Indeed, it has become a proverb, that it is evidence of wisdom to know when to keep quiet.

“Fools rush in where Angels fear to tread.”

The sciolist, whose pride is as great as his ignorance, will express himself freely on subjects on which the profound scholar prefers to be mute. The one knows, the other does not, that an insufficient explanation of a difficult thing is worse than none. Many a man has lost a cause at the Bar by not submitting it without argument to the good sense of the jury. Many a physician has lost the confidence of the public by attempting too much, or by showing in his talk a want of power of diagnosis, which seasonable taciturnity might have concealed. Many a man, in entering a gallery of paintings, or sculpture, where art has placed its grandest achievements, has betrayed his utter lack of æsthetic cultivation, by a boisterous and pretentious manner — the very opposite of that subdued frame, which such productions always generate in those who have taste to appreciate them. Many a man, by opening his mouth out

of due time, has sadly changed the impression which his appearance and mien had previously made.

It was remarked by a distinguished scholar, in speaking of the Bible, that "there is such fulness in that book, that oftentimes it says much by saying nothing, and not only its expressions, but its silences are teaching, like a dial in which the shadow, as well as the light, informs us." Beautiful and truthful representation! We are learning, ever learning; not only in the roaring city, but also in the noiseless forest; not only in the excitements of the day, but also in the calm midnight-hour; not only in the "quiet night" of the beautiful light, but in the thick darkness that brings worlds to our view, which, but for its gathered curtains, would never have been visible at all; not only in the raging of the storm, but also in the hush which precedes it; and not only in the brilliant saloon, with its cheerful crowding throng, but also in the chamber of death, where the corpse of a loved one is lying, with a fixedness that seems to mock the agony that has been occasioned by its removal.

Even so are we ever learning from the pages of inspiration, not only when we gaze upon the high hills on which Revelation has poured the effulgence of its beams, but also when we stand and look upon the valleys, and chasms, and blanks, which have been left, and can find no other vehicle for our feelings than the words, to which an Apostle himself was driven, "O, the depth!"

I like the assumption or silent recognition of God's existence, at the beginning of his record. How wise was this, in comparison with what a metaphysical proof would have been, of a truth which none but a "fool" can deny, and he only "in his heart," as what he *wishes*, says Lord Bacon, rather than what he *believes*! I like to read that the Prodigal, though he determined, when he was in a far country, to say to his father, "Make me as one of thy hired servants," yet did not mention his refusal to expect a child's portion and place when embraced by his welcoming father. Why? Because, from this apparently fortuitous omission, "we may learn wherein the true growth in faith and in humility consists; how he that has grown in these can endure to be fully and freely blest; to accept *all* even when he most strongly feels that he has forfeited *all*; that only pride and the surviving workings of self-righteousness and evil stand in the way of a reclaiming of every blessing which the sinner has lost, but which God is waiting and willing to restore."

I like to sit at the feet of Paul, as he descends from the third heavens, and hear him say, he heard unspeakable words, which it is not lawful or not possible for a man to utter. Some might be disappointed that he has nothing to communicate, but I am not. I like his silence far better than any description that could be given. *This is*, in fact, the most animating description that we could receive, just as we have the grandest conception of the moun-

tain's loftiness because it is hidden in the clouds. "I wish to be defeated in every effort to understand futurity. I wish, when I have climbed to the highest pinnacle to which thought can soar, to be compelled to confess that I have not yet reached the base of the everlasting hills. There is something surpassingly glorious in this baffling of the imagination. That heaven is inconceivable, is the most august, the most elevating discovery. It tells me that I have not yet the power for enjoying heaven; but this is only to tell me that the beholding God 'face to face,' the 'being for ever with the Lord,' requires the exaltation of my nature; and I triumph in the assurance that what is reserved for me pre-supposes my vast advancement in the scale of creation."

If I had been writing a book that I wished to be very popular, I should have been careful to do two things, or one of them. First, I would have ministered to human curiosity as much as was in my power. I would have made myself acquainted with the numerous strange and speculative inquiries which men are ever ready to propose, and have answered them. Or, if this could not have been done, I would not have touched any subject that I could not thoroughly handle and elucidate. But I find no such disposition on the part of God's amanuenses. If we come to them with profitless questions, the oracle is dumb. Neither, on the other hand, do they shun a subject, though in presenting it clearly enough to be seen, they are to leave much of it in shadow. This

independence is very significant. It indicates conscious strength. It is not, as is generally supposed, the man who talks much that is independent, but the individual who talks little or none. The former shows his felt weakness, by reaching out of himself by conversation to find some support, — the latter indicates, by putting forth no such effort, that he is self-reliant.

The “holy men of old who spoke” and wrote “as they were moved by the Holy Ghost,” were not afraid to broach a theme, though aware that many things concerning it could not be stated. They were bold to tell of Lazarus rising, without throwing in sketches of his experience “out of the body.” In this view, if it be necessary for men like ourselves to *speak* that we may know them, it is also true that it was necessary for God’s prophets, and evangelists, and apostles to be, in a great measure, *silent*, that we might know them. Had they undertaken to tell us everything, what a different impression would they have made! And how much in harmony with our minds have they acted, by revealing to us all we need know about duty and destiny, doubtless all they knew themselves, and leaving—as we cannot but feel they ought to have left—ininitely more for the explorations, and discoveries, and delights, of the eternal future!

The Audiences of the Bible.

IF a company of men, unpractised in navigation, should launch a vessel on a lake or an ocean, and shun every reef and shoal, so as to make their voyage in safety, no one would refuse them credit for their success. All the more, too, would their achievement challenge admiration, if the waters on which they embarked had never been explored, if the art of sailing were in its infancy, and if, instead of all hands starting together at the commencement of the voyage, they had come aboard singly, at different stages of the progress.

I can easily conceive that the sacred writers *might* have committed themselves to some theory, or system of science, or philosophy, in ignorance or error, so as to have been dislodged from their position. I can easily imagine that they had strong temptations to wander into the regions of physical and metaphysical disquisition. From their intellectual peculiarities, indeed, as well as the disposition which *false* pretenders to revelation have shown, to grasp everything in their alleged inspired capacity, there was an *à priori* probability that they *would* yield themselves to speculations in the various departments of material and mental investigation.

I find, however, no such tendency indicated by them. They show not even a willingness to turn aside to entertain, or even to instruct, except for a specific purpose. The region of psychology itself is entered by them, only so far as is necessary for the attainment of the object with which they feel themselves entrusted. From all they write, it is manifest that they have, individually, and without mutual consultation — “This one thing I do,” — for their motto. Always and everywhere they hold fast *the spiritual idea*. No man can read their records without seeing that this pervaded them each and all, as the blood, starting from a common centre, circulates through every portion of the human frame. They aimed to make men “wise unto salvation.” They had a mission to fulfil, they had a task to perform, and they never lost sight of it. They turned away from every inducement to do so, just as Jesus declined coronation as an earthly king, and as the Apostles refused to be esteemed “gods in the likeness of men,” after their miracle in Lystra.

There were storms of discussion raging around these devoted men, and there were billows of earnest inquiry meeting them at every point with tremendous force, but they yielded to neither. They kept their vessel moving steadily on, showing that no wind could divert it from its chosen channel, nor any wave harm it by concussion, and that, with all their acknowledged inexperience and apparent weakness,

they felt conscious of ability to defy every peril. They entered into no entangling alliances. Their hands had found something to do, and they were determined to do it. They felt themselves to be engaged in a great work, and would not come down to foreign and feebler pursuits.

The inspired penmen avoided extravagance in style. Never were events more astonishing than those which they recorded, yet they were not carried away with any pomp of diction as they related them. There is not, perhaps, in the whole gospel, a single artifice to call attention to the wonders that are registered. Absorbed in their holy task, no alien idea presented itself to their mind—the object before them filled it. They never digressed, were never called away by the solicitations of vanity, or the suggestions of curiosity. They left circumstances, as they had occurred, to make their own impressions, instead of adding to them any reflections of their own. Feeling that the ground was holy on which they stood, invariably did they preserve the gravity of history and the severity of truth, without enlarging the outline or swelling the expression.

They avoided any effort to conceal or extenuate each other's infirmities and sins. With an artlessness that could fear no suspicion, and with the candor which truth ever exhibits, as at once its ornament and its evidence, they tell us of what Noah, and Abraham, and Moses, and David, and Peter did,

that was wrong, that "he that thinketh he standeth, may take heed lest he fall."

They avoided (what every one, perhaps, would have looked for from them,) an explanation of the mode of God's existence, as Three in One, and One in Three, as well as the hypostatical union, or the union of the Divine nature of Christ with the human, and the reconcileableness of foreknowledge or predestination, with free agency, and other problems equally unfathomable.

The Literature of the Bible.

THE Christian always adverts with pleasure to the judgment which has been passed, in this respect, upon the book which he most loves, by men no less justly celebrated for their splendid talents and profound erudition, than for their elevated virtues. "There are no songs comparable to the songs of Zion — no orations equal to those of the prophets. There is no book like it for excellent wisdom, learning, and use. It is a matchless volume, and it is impossible that we can study it too much, or esteem it too highly. It contains more sublimity and beauty than could be collected, within the same compass, from all other books that were ever composed in any age or idiom."

Such are the opinions, as expressed by themselves, of Milton, the immortal poet; Sir Matthew Hale, the Chief Justice of the King's Bench; the Hon. Robert Boyle, who, as a philosopher, is ranked with Bacon and Newton; and Sir William Jones, the distinguished philologist and jurist. Tributes of admiration have also been paid to it by men of distinction in the world of mind, whose sentiments cannot be suspected to have been moulded or colored by religious experience. Rousseau was the representative of not a few of this character, with intellects as

bright, but hearts as hard as a mountain of ice, when the following eulogium (in an honest hour) flowed from his pen:—"The majesty of the Scriptures strikes me with astonishment. Look at the volumes of all the philosophers, with all their pomp, how contemptible do they appear in comparison with this! Is it possible that a book at once so simple and sublime, can be the work of man?" No respectable critic, indeed, from the days of Longinus to our own, has been willing to blast his reputation by the denial that it towers far above all other productions in the high and attractive attributes of thought and style. Even the most enthusiastic admirers of the heathen classics have conceded their inferiority to it in the sublime and beautiful, in the descriptive and pathetic, in dignity and simplicity of narrative, in power and comprehensiveness, in depth and variety of thought, and in purity and elevation of sentiment.

Nor are these concessions gratuitous, or only mainly complimentary, but such as truth and justice demand. None of the boasted monuments of human wisdom can be compared with this, which has been reared by the "Father of lights." Look at its history. Where can any other be found of so great antiquity, and in which events so remarkable, either for their greatness or variety, are recorded with equal plainness, faithfulness, and majesty—such as the creation, the introduction of evil, moral and physical, the origin of the different languages, the beginning of the most ancient nations, and the deluge,

with which the present mineralogical and geological structures of our earth are connected? Look at its specimens of oratory. Where can our eyes fall upon a finer piece of pleading than is furnished in the speech of Judah to Joseph, when he and his brethren had been brought back to Egypt, by the stratagem of putting a silver cup into Benjamin's sack? Or a greater display of genuine eloquence than we have in the defence of Gamaliel's disciple, as he stood at the tribunal of Agrippa, a prisoner in chains, but a fearless freeman of the Lord?

Look at its laconic maxims, and rules for direction in private, social, domestic, and public life. What collection of these, not excepting the golden verses of Pythagoras themselves, equals the Proverbs of Solomon, which Gibbon admitted, display a larger compass of thought and experience than he supposed to belong either to a Jew or a king? Look at its parables. What could be superior, of this kind, to Jotham's of the trees, Nathan's of the ewe-lamb, and those which Jesus spake—the picture of the good Samaritan, and the description of the unhappy Prodigal—those perfect gems, with their beautiful proportions and admirable delicacy of truth and coloring—masterpieces, which need no illustration, and which additions would only encumber? Does a simple story interest us? What could be more beautiful than that one, bearing the name of the youthful Moabitess, in which the widowed distress of Naomi, her affectionate concern for her daughters,

the reluctant departure of Orpah, the dutiful attachment of Ruth, and the sorrowful return to Bethlehem, are so touchingly delineated?

As to the incidents of travel, what reader of taste and feeling, who has followed the much enduring hero of the Odyssey, with growing delight and increasing sympathy, though in a work of fiction, through all his wanderings, can peruse with inferior interest the genuine voyages of the Apostle of the Gentiles over nearly the same seas? In regard to the sublime, both in sentiment and style, what could exceed those single strokes of the sacred writers, by which the mightiest events are painted, such as — “Let there be light, and there was light;” “Come down, O Babylon, and sit in the dust,”—or those representations by which the perfections and operations of the Deity are brought to view—“Great is Jehovah, and of great power, his greatness is unsearchable, his understanding is infinite, marvellous things doth he, which we cannot comprehend?” And as for poetry, where are tragic strains so mournful and tender as the lamentations of Jeremiah, or of David over Saul and Jonathan? What could exceed the music of the song of Amoz sweeping the chords to the glory of the Holy City? And what, amidst all the effusions of Homer himself, can be compared with Ezekiel’s prediction of the destruction of Egypt, or the Psalmist’s representation of God’s ubiquity—“Whither shall I go from thy Spirit? or, whither shall I flee from thy presence? If I ascend up into heaven, thou art

there! If I make my bed in hell, behold thou art there! If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

The truth is, that the Bible not only contains unequalled specimens of this popular species of composition, but it has also rendered important aid in the production of those of human origin, which have been most universally admired. Shakspeare, Byron, and Southey, are not a little indebted to it for some of their best scenes and inspirations. And had it not been for the sacred associations which it has thrown around Zion and Olivet, Siloam, and Calvary, Tasso's *Jerusalem Delivered* would not have appeared. Neither, without its influences, would *Paradise Lost* have seen the light, or the *Night Thoughts*, the *Task*, and the *Seasons*, have been, what Montgomery has declared they are, the only universally and permanently popular long poems in the English language; for the first three of these, as will be recollected, are decidedly religious in their character, and the last owes its principal charm to the pure and elevated spirit of devotion which it occasionally breathes.

It was at this sacred fountain, mainly, that the authors of these celebrated productions had their fancy enriched with its brilliant treasures. Here Milton received the light which has rendered him

superior in majesty of thought, and splendor of expression, to earth's brightest luminaries; here Young lit up the fires of his immortal muse; here Cowper learned to anticipate the millennial blessedness; here Thomson derived much of his excellence, especially in the preparation of his supremely admirable hymn; and here, it may be added, Pope was taught to write of the "Messiah," in a manner which eclipses all his original productions, "in combined elevation of thought, affluence of imagery, beauty of diction, and fervency of spirit."

Well has it been said, that all the lovers of truth and beauty, of ancient song and ancient lore, would admire the Bible, and publish its praises trumpet-tongued to earth's end, were it not for the religious doctrines and the moral duties which it inculcates. It is a matchless volume, not only for its literary excellence, but also for its sublime doctrines and holy precepts. It is man's guide to immortality. It is the light which has been radiated from the heavenly hills, to make us acquainted with our Maker and ourselves, to direct us in the way of duty, and to point us to a glorious destiny.

"God's cabinet of revealed counsel 't is,
Where weal and woe, are ordered so
That every man may know which shall be his;
Unless his own mistake, false application make.

"It is the index to eternity.
 He cannot miss of endless bliss,
 That takes this chart to steer by,
 Nor can he be mistook, that speaketh by this book.

"It is the book of God. What if I should
 Say, God of books, let him that looks
 Angry at that expression, as too bold,
 His thoughts in silence smother, till he find such another."

The Bible—the Patriot's Book.

PATRIOTISM has in all ages, and by all nations, been deemed one of the noblest passions that can warm and animate the breast of man. It is a constituent element in the human constitution. There is a principle implanted in us by our Creator which prompts us to seek our own safety and happiness. But our happiness is inseparably connected with that of our family, relations, friends, neighbors, and of the whole community subsisting under the same social compact, governed by the same laws and magistrates, and having a common interest with ourselves. The love of one's country, therefore, is the natural expansion of self-love—a necessary consequence of the wise and rational love which a man owes to himself and the individual who is destitute of this affection, has crushed the instinct of humanity, and is a rebel at once against the dictates of reason and the precepts of religion.

By what means can national prosperity and perpetuity be secured?

The mere diffusion of knowledge will not be sufficient for this purpose. I would not advance a syllable in disparagement of any efforts to enlighten the public mind, but I am thoroughly convinced that the adoption of the common school system of instruction

—the extensive and cheap publication of newspapers and books—and the multiplication and endowment of academies, lyceums, and colleges, cannot, of themselves, secure a nation's freedom, union, and happiness. The teaching of reason, here, is in harmony with the lessons of history. Men, to be good citizens, must not only know their duty, but be inclined to do it. They need more than light. But there is no power in mental cultivation to give this disposition. Secular sciences—such as that of mechanics, numbers, and languages—leave the conscience untouched, and this being the case, no result of this nature can be expected from them. In all their range, there is not a single principle that can connect itself with moral feeling, and hence a moral effect from them would be an effect without a cause. It would be just as natural to look for a knowledge of Botany to grow out of a knowledge of Astronomy.

And where are the nations of Antiquity! Many of them were learned and refined. They are the confessed models of genius, and taste, and arts, and philosophy. But where *are* they? Greece, for instance, had Athens, with her celebrated schools, and her Acropolis, as a grand depository for everything the most splendid in painting, sculpture, and architecture. She had Corinth, also, where the arts and sciences were carried to such perfection, that Cicero termed it, "*totius Græciæ lumen.*" But where, I ask, is Greece now, with her proud cities?—Where is Rome, too—imperial Rome—with all her pomp

and polish—all her intelligence and power? “They were, but they are not”—their glory has departed.

And why has this been the melancholy doom of all these mighty nations? The reason is at hand: the politics they erected and adorned were built like Babylon, the capitol of one of the oldest of them, with clay hardened only in the sun, which has long become a mass of ruin, undistinguished from its parent earth. They were without perpetuity, because they were without the essential element of it.

The case of France may likewise be appropriately referred to. Previously to the revolution which, during the last century, shook this country to its centre, the people were not ignorant. Twenty thousand persons had been employed in writing books. Even in the midst of the most shocking scenes which were then exhibited, science was fast advancing. *La Place* was busy with his investigations in Astronomy, and in the higher branches of Mathematics. Chemistry was flourishing in the hands of successful cultivators—among whom was *Lavoisier*, who was dragged from the laboratory to the guillotine, to die, because he was rich. Indeed, all the branches of physical, and many *other* departments of science, were rapidly extending themselves. Why, then, was there a “*reign of terror?*” Why were the foundations of morality more completely subverted than probably ever before in any civilized state? Why did selfishness, avarice, revenge, dishonesty, rapacity, malignity, licentiousness, impiety, inhumanity and

cruelty, prevail to an extent, of which the annals of the world, perhaps, furnish no parallel? Why did the Goddess of Liberty retire from the throne as the Goddess of Reason was elevated to it? Let the true answer to this inquiry be whatever different persons may suppose it to be, the proof is still conclusive, that more than knowledge is necessary to save a people from the grossest demoralization, from anarchy, and from ruin itself.

The same thing is true in relation to that *morality* which is merely the deduction of human reason. Experiments have been made of the conservative power of systems of this description. Paganism had its didactic codes, and they contained much that deserves to be admired. But though they themselves long continued, they could not prevent a general depravity of manners. They stood, but as the summit of a rock from the sides of which the vegetable mould has fallen, without soil to give root to a principle, or to support the bloom, or feed the fragrance of a virtue. Not even the men who prepared them, were governed by them in their conduct. Whilst they held up the mirror for others, they could not or would not see themselves. They were philosophers, professed teachers of wisdom; but, ably as they could write on duty—well as they could prescribe for the public—they were, for their own melioration, “physicians of no value.” Socrates, himself, who has been more panegyriized than any of the rest, has, from his habit of interlarding his conversation with

profane oaths, and from a visit he made to an Athenian courtesan, dark shades resting upon his character, which any man of correct ideas of morality in our day would be ashamed of, and would expect to cover him with disgrace. And, as these codes did not operate favorably upon the higher and educated classes of society, neither did they, as might readily be inferred, improve the lower and illiterate. Degeneracy still abounded.

Nor is it strange that such was the case. It is by no means difficult to account for the fact, that these wise men, whilst they *saw what was right, and approved it, followed that which was evil*. Still less difficulty is there in understanding why it was that the people at large were not benefitted by the directions which they received. These directions, or precepts, *had nothing to enforce obedience to them*. They wanted authority. They were a “dead letter”—like Sampson, apparently able to accomplish much, but, like this mighty man, when “shorn of his strength.” They were regarded as embodying mere *advice—opinions* of teachers, and nothing but opinions—which every one might listen to or not, receive or reject, as it suited their interest, passions, principles or humors, without any consciousness of violating an obligation; and hence the consequence was, what it ever must be in similar circumstances, that they proved not to be of sufficient efficacy to counteract the innate propensity of men to evil, and

to overcome the strong temptations to which they were constantly exposed.

Neither will *laws*, with whatever wisdom they may be framed, insure national perpetuity. This is especially true of such a land as ours. Laws, here, are but an expression of the popular will—but the index and reflection of public sentiment. That which is effected in other countries, by *gens d'armes and horse-guards*, is effected amongst us by the power of self-government, lodged, for the sake of convenience, in the hands of our chosen representatives. The laws emanate from the people. They do not, therefore, as is easily perceived, *communicate* a spirit of obedience, but depend, for their efficient operation, upon the existence of this spirit amongst the larger portion of the community over which they extend. The public sentiment, then, from which they take their character, to be what it ought to be, must be acted on by some other influence than can proceed from that to which it has given birth. The parent must be under some other control than that which the child can exert. The lever must have a fulcrum on which to rest, as it would move the mighty mass from vice to virtue. But what is that other influence which is needed? It must evidently be a more powerful one than can be furnished by awe of public opinion, or regard for personal honor or character. It must be something that takes hold of the *public conscience*—something that makes a stronger appeal to fear and hope, than fines, imprisonment, execu-

tion, and the desire of present happiness—something that points to an eternity, in which there shall be reward or punishment, according to the deeds done in the flesh. Let this be wanting, and in the “body politic,” far deeper than the eye of the law can penetrate, humors will gather, which will corrupt and ruin the sources of its vitality. Let this be wanting, and all laws will be but as green withes with which the giant of depravity is bound, that he may break them, “as a thread of tow is broken when it toucheth the fire.”

Where, then, are we to look for a ground of hope, that our beloved country shall not, in the lapse of years, share the fate of those nations which have started into existence, prospered for a season, and then declined and fallen? I answer, to the *Bible*. The distinguished Perrier, the Prime Minister of France, bewildered by the complexity of national affairs, and appalled by the refractory and insubordinate spirit of the people, exclaimed on his death-bed:—“France must have religion.” The same expression, precisely, may be used to denote the absolute necessity of the Bible for the prosperity of these United States. *They must have the Bible—the religion of the Bible.* This was the opinion of the illustrious Washington, as it is declared in his Farewell Address, where he remarks that, “of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports,” and then adds, that “whatever may be

conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." Thus thought, also, that elegant scholar, and original, profound, and cautious thinker,—*Dugald Stewart*. "Skepticism," says he, in his "*Elements of the Philosophy of the Human Mind*," "is an evil of the most alarming nature, and as it extends in general, not only to religion and morality, but in some measure also to politics and the conduct of life, it is equally fatal to the comfort of the individual, and the improvement of society. Even in its most inoffensive form, when it happens to be united with a peaceable disposition and a benevolent heart, it cannot fail to have the effect of damping every active and patriotic exertion."

And this must be the opinion of every intelligent man, after proper reflection. For no where else than in this Holy Book can we meet with a correct standard of morals, and an adequate sanction for their observance. No where else can we learn what is right, why it is so, and that we are bound to do it. Here, and here alone, have we laws which, instead of taking cognizance of outward actions only, reach into the hidden recesses of the heart, and require uprightness of intention and purity of principles. Here, and here alone, have we the religion revealed to us, which teaches man the importance of his character—which presents to us the highest con-

ceivable motives to justice, to honesty, to kindness, and to the exercise of all the best feelings of our nature; and which, as the discriminating De Tocqueville has remarked, “is the companion of liberty in all its conflicts—the cradle of its infancy, and the Divine source of its claims.” Above all, here we have the voice of the High and Mighty Ruler of the Universe, whose we are and whom we are bound to serve, sounding to us from Sinai with its curse, and Calvary with its salvation—that God, whom righteousness alone can please, who punishes communities in this world, and individuals in the next; and who, if he speak “concerning a Nation, to pluck up and destroy,” will execute the dreadful sentence—however wise the counsels—however judicious the plans—however vigorous the exertions with which he may be opposed. *The Bible is our hope.* To it, under the blessing of its Author, we owe the blessed civil institutions under which we live, and the glorious freedom which we enjoy; and on it, more than all other causes combined, their continued existence depends.

“O! be thou still our guardian God;
 Preserve these States from every foe;
 From party rage, from scenes of blood,
 From sin, and every cause of wo.

“Here may the great Redeemer reign,
 Display his grace, and saving power,
 Here liberty and truth maintain,
 Till empires fall to rise no more.”

The Mysteriousness of the Bible.

SOCRATES is reported to have said, concerning the writings of Heraclitus, that so much of them as could be understood must be pronounced excellent and admirable, and that *that* portion might be believed to be so which could not be understood. It is not by the spirit of the ancient sage, that objectors to the Sacred Scriptures generally are actuated in their opposition. They merely carp at the mysterious and obscure parts of the volume. These they isolate as much as possible from all its sublime and less questionable portions, and then, wresting them from their connection, or perverting them to an import altogether foreign, and surrounding them with the murky and distorting atmosphere of hostile matter, pronounce them rocks of offence.

In answer to the inquiry—"Do the difficulties or mysteries of the Scriptures constitute a valid objection to them," I submit the following considerations:

1. *If there had been no difficulties in the Bible, this fact would have been urged against it, and with at least as much fairness and force as the objection under review is pressed.* It is not true that a document may challenge belief as inspired, because it is in part incomprehensible. But it is true, that if a

document professing to be inspired, and treating of subjects which could be proved beforehand to be above and beyond the grasp of the human intellect, should contain nothing to baffle the understanding, this very fact would be proof conclusive that the document was not divine in its origin. For example, if the Bible should give no account of God, but one, in every respect easy and intelligible, Reason, sitting in judgment on the alleged Revelation, would decide that it wanted the essential evidence of having come from above. "How," she would triumphantly ask, "can a book be regarded as divine, which brings down the infinite to the level of the finite?"

2. *It belongs to the very idea of a book such as the Bible, which is intended for the development of the higher life of every man in the world, that it should have secrets which it never entirely discloses.* The Bible is not only a book for all men, but it is a book for all the life of every man. Hence it follows, as every enlightened and honest mind must perceive, that it would be fatal to its lasting influence, and to the high purposes which it is meant to serve, if any one could feel that he had used it up, that he had worked it *through*, that he fully understood it, and that there was nothing more in it to attract his interest, or stimulate his research.

3. *There is mystery in everything.* The metaphysician inquires into the human mind, and the anatomist searches into the veins, and arteries, and joints of our physical frame, and they each make many

discoveries, but there is a point at which both are baffled,—the union of mind and matter, and the power of the one over the other. The astronomer can calculate with wonderful accuracy the motions of the heavenly bodies, but he cannot explain upon what all these motions rest. Ask him what the quality is, which its discoverer baptized gravitation, and he can make no satisfactory reply. Ask him why matter should have gravity, and he will answer, that it has, is a fact, but why it should have, is a mystery.

So it is ; there are mysteries in everything—mysteries in the blades of grass, in the buzzing insects, in the sparkling dew-drops, in the gleaming lightning, in the grains of sand, in every pulsation of the heart, and in every faculty of the mind.

Now, where, I ask, would be the philosophy, where would be the reason of the man who would reject these several branches of science, because they bring him, when legitimately pursued, into a region where he must confess himself a little child, and receive the facts discovered, unexplained ? And with what propriety can any one, knowing, as he must, that there are many of the *works* of God whose nature and design he cannot understand, and many of the *ways* of God which are “past finding out,”—knowing, too, that the natural attributes of the Godhead themselves are incomprehensible by him—that he cannot conceive of Power that has no limits, and Knowledge that has no bounds, and Presence which is here, and

there, and everywhere, — with what fairness or consistency can any such one, knowing all these things to be so, yet believing the truths to which they relate, reject the Bible because some parts of it are mysterious? Why should he expect in the volume of written revelation the intelligibleness which he looks for in vain in the volume of Natural Theology? I see not, indeed, how it is possible to reject the Scriptures on the ground of mysteriousness, without being drawn on by the same principle of action, into that vacuum in which man can neither swim, nor stand, nor fly,—the freezing vacuum of Atheism, for, beyond a doubt, the existence of God, which alone furnishes an explanation of everything else, is the greatest mystery of all. Without it, as a fundamental fact, we can understand nothing, and yet it is itself encompassed with clouds and obscurity, leading us evermore to say,—“Verily, thou art a God that hidest thyself, O God of Israel, the Saviour.”

4. *There exists a necessity for mysteries.* It is essential to the very idea of a Revelation from God to man, that whatever is *necessary* to salvation, should be made known, for otherwise it would fail of its purpose. And all such things *have been* plainly revealed in the Bible. There are, however, certain things which it is not necessary for us to *know*, nor are we asked to know them, but only to *believe* them. It is not necessary that we should know the manner of the co-eternal existence of the Son with the Father; or, how the divine and human

natures were united in Christ; or, how the Holy Spirit proceedeth from the Father and the Son; or, how there can be three persons in one Godhead; or, what shall be the particular nature and constitution of our bodies at the resurrection: it is enough that we believe these things. And why should we not believe them? I grant that they are mysterious, but it must be remembered that mysteries are not *contradictions*, but *imperfect discoveries*,—truths told, told distinctly, but not reasoned upon and explained; truths so told that we can boldly say *what* they are, but not so explained as to enable us to say *how* they are. And why should not such mysteries be looked for, as a necessity growing out of our constitution as finite beings? If a revelation is, as it must be admitted to be, a communication from the infinite God to finite man, how can it be questioned that there must be some point at which the finite understanding will fail to take in that infinite communication; in other words, that there must be some point in which the revelation will *necessarily* cease to be explanation, and our views will be bounded, and mystery will commence?

Besides, it is perfectly plain to me, that for any one to insist upon a Revelation which would not only tell us that such and such things are, but also explain *how they are*, is actually to declare no Revelation to be necessary at all, “for if Reason could follow such a Revelation, why might she not have risen herself to the same region to which she has shown herself

able to follow, and in such a case, which is clearly possible, of course there would be no necessity at all for the Revelation, for all the topics on which it could undertake to give light, were previously within Reason's reach." Her power to understand them would show that she had power to discover them.

5. *Mysteries serve great moral purposes.* "Those passages," says Boyle, "that are so obscure as to teach us nothing else, may at least teach us humility." Man fell from happiness by pride through a sense of his knowledge, and it is a wholesome discipline of his nature to be brought to humility through a sense of his ignorance, reverencing those sacred truths which he cannot comprehend. Again, mysteries tend to create religious awe and reverence. Nothing was more revered by the Jews in their religion than the ark not to be touched, and the holy of holies not to be entered; and never is the sun more gazed upon and admired than when it labors under an eclipse. Again, mysteries tend to the trial and exercise of our faith. In the Bible there is light enough to enlighten believers, yet obscurity enough to try them; and, on the other hand, there is obscurity enough to blind infidels, yet light enough to leave them without excuse. "The word of God," says an ancient writer, "is bread that nourishes some, and a sword that pierces others. It is the odor of life to them who live by faith, and die sincerely to themselves, and it is the odor of death to those who are alienated from God, and live shut up in themselves by pride.

In it God has so mixed light and shade, that the humble and docile find there nothing but truth and comfort, whilst the indocile and presumptuous find nothing but error and incredulity. All the difficulties immediately vanish when the mind is cured of presumption; then, according to the rule of Augustine, we pass over all we do not understand, and are edified at what we do understand." So, too, mysteries serve to beget in us a desire for heaven, where they will all be cleared up. We are here in a state of probation, but, if we are Christians, we shall be there in a state of reward; we are here as sojourners only for a time, but we shall be there for ever, where darkness will yield to light, and doubt to certainty. Now we "walk by faith," then we shall "walk by sight." "Now we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. Now, we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as also we are known."

The Bible's Triumph over Scrutiny.

EVERY book should be judged by what it purports to be. It would be unfair to expect from it what it does not propose to give. According to this rule, a man has no right to look for instruction in natural things in the Bible, which claims to be a spiritual revelation. But, at the same time, as it professes to be an inspired document, and therefore to contain nothing but truth, it is just, we admit, to expect that any reference which it makes to natural things, will be one which may be tested by all scientific discoveries, and which will prove to be thoroughly consistent with them. Now, what have been the results of the scientific tests which have been applied to the Bible? I answer, that in all cases philosophy has proved herself the handmaid of the revelation which divulges secrets far beyond her gaze.

It is so in *geology*; for, to say nothing of the fact that this science is yet in its infancy, the alleged difficulty in reconciling its discoveries with the Mosaic Cosmogony is met (if it need be) by the fact that the two first verses of Genesis need not be regarded as connected with those that follow, and that whilst

these two verses describe the first creation of matter, so far as anything to the contrary is stated, a million of ages may have elapsed between the first creation and God's formation of our globe. Nor is this a new theory of interpretation framed for an unexpected emergency, but one that was maintained by the immortal Chalmers and others, long before any difficulty on the subject was supposed to exist.

It is so in *astronomy*; for though in darker days it was felt necessary by ecclesiastics to set themselves against the investigations of the heavenly bodies, yet neither then nor since has anything been developed in this direction, that conflicts with the testimony of Him who sits enthroned "far above all heavens," who "calleth the stars by their names," and by the word of whose power "the worlds were made."

It is so in *geography*; for travellers who have visited the East, instead of finding anything in those countries at variance with the usages, and customs, and localities which the Bible describes, have declared that they found it, especially the New Testament, the best guide to Palestine, and that by its statements they were furnished with better directions than they derived from any other source. "As our knowledge of nature and her laws has increased," says Lieutenant Maury, in his late work on the "Physical Geography of the Sea," "so has our knowledge of many passages of the Bible been improved. The Bible called the earth 'the round world,' yet for ages it was the most damnable heresy

for Christian men to say the world is round; and, finally, sailors circumnavigated the globe, and proved the Bible to be right, and saved Christian men of science from the stake. And, 'as for the general system of atmospherical circulation, which I have been so long endeavoring to describe, *the Bible tells it all in a single sentence*: 'The wind goeth towards the South and turneth about into the North, it whirleth about continually, and the wind returneth again to his circuits.' " Eccles. i. 6.

Equally marked is the triumph of the Bible in relation to *various readings*. English infidels of the last century raised a premature pæan over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken, that Christianity would be placed in imminent peril of extinction, and that the Church would be dispersed and ashamed at the sight of the tattered shreds of its *Magna Charta*. But the result has blasted all their hopes, and the oracles of God are found to be preserved in immaculate integrity. The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its fibres deeper into the soil.

The same thing is true in relation to *antiquarian research*. All its labors are but cumulative proofs of the divinity of the Bible, as ancient cities are disinterred and ancient coins discovered. The great blow that the infidel philosophers of Europe predicted

would be given to revealed religion by disclosures from Chinese literature, proved to be nothing when a Christian missionary mastered that language, and produced a lexicon containing all its words. Equally fruitless was the hope that the mysterious zodiac in Egypt would throw the world's age far beyond the date of the Mosaic chronology. I might also refer to the statement made by Sir H. Rawlinson in a lecture recently delivered under the auspices of the Directors of the Scriptural Museum, London, that "the cuneiform inscriptions, the key to deciphering which has only been discovered within the last twenty years, have brought to light a great variety of Assyrian and Babylonian historic records, running contemporaneously with Scripture narrative, and affording innumerable points of contact; and wherever such contact occurs, there is always found to be a coincidence between the two, showing incontestably the genuineness and authenticity of Scripture."

Thus is it true that the Bible has surmounted every trial. There gathers around it a dense "cloud of witnesses," from the ruins of Nineveh, and the valley of the Nile; from the slabs and bas-reliefs of Sennacherib, and the tombs and monuments of Pharaoh; from the rolls of Chaldee paraphrasts and Syrian versionists; from the cells and libraries of monastic scribes, and the dry and dusty labors of scholars and antiquarians. The scepticism of history has been silenced by the vivid re-productions of the ancient and eastern world.

And so will it continue to be. The friends of revelation have nothing to fear from any discoveries that can be made in the heavens above, or the earth beneath, or the waters under the earth. Geology may dive and delve into our globe's deepest recesses, and astronomy may move along her star-paved way until we are dizzyed at the story of her ascents; but they can bring back no report which will shake the pillars of the "sure word of prophecy." "Let science perfect yet more her telescopes, and make taller her observatories, and deeper her mines, and more searching her crucibles; let even a new Cuvier and another Newton arise, to carry far higher, and to sink far deeper than it has ever yet been, the line of human research; and yet will not all this, even though the new masters of physical lore should blaspheme where the older teachers may have adored, bring God into contradiction with himself, or subvert the truth which he has given, or eclipse the light which shineth in this dark place." Still will it be true, however boldly it may be alleged that Jehovah's works conflict with his word, that the higher deductions of reason harmonize with moral truth; and soon in the blended radiance of science and the wonderful testimonies of the Lord, shall nothing be left for their mutual friends to deplore, but the long want of that wise, confiding patience, and that candid forbearance, which would have hastened their union and added to their lustre.

The following interesting letter on *Science* and *Revelation*, is from the pen of an author just quoted, acknowledged on all sides as one of the most eminent scientific men living.

“OBSERVATORY, Washington, January 22, 1855.

“MY DEAR SIR—Your letter revived very pleasant remembrances. * * * Your questions are themes. It would require volumes to contain the answers to them. You ask about the ‘Harmony of Science and Revelation,’ and wish to know if I find ‘*distinct traces in the Old Testament of scientific knowledge,*’ and ‘*in the Bible any knowledge of the winds and ocean currents.*’ Yes, knowledge the most correct and valuable.

“‘Canst thou bind the sweet influences of Pleiades?’

“It is a curious fact that the revelations of science have led astronomers of our own day to the discovery that the sun is not the dead centre of motion, around which comets sweep and planets whirl; but that it, with its splendid retinue of worlds and satellites, is revolving through the realms of space, at the rate of millions of miles in a year, and in obedience to some influence situated precisely in the direction of the star Alcyon, one of the Pleiades. We do not know how far off in the immensities of space that centre of revolving cycles and epicycles may be; nor have our oldest observers or nicest instruments been able

to tell us how far off in the skies that beautiful cluster of stars is hung, whose influences man can never bind. In this question alone, and the answer to it, is involved both the recognition and exposition of the whole theory of gravitation.

“Science taught that the world was round; but potentates pronounced the belief heretical, notwithstanding the Psalmist, while apostrophizing the works of creation in one of his sublime moods of inspiration, when prophets spake as they were moved, had called the world the ‘round world,’ and bade it to rejoice.

“You recollect when Galileo was in prison, a pump-maker came to him with his difficulties because his pump would not lift water higher than thirty-two feet. The old philosopher thought it was because the atmosphere would not press the water up any higher; but the hand of persecution was upon him, and he was afraid to say the air had weight. Now, had he looked to the science of the Bible, he would have discovered that the ‘perfect’ man of Uz, moved by revelation, had proclaimed the fact thousands of years before. ‘He maketh the weight for the wind.’ Job is very learned, and his speeches abound in scientific lore. The persecutors of the old astronomer also would have been wiser, and far more just, had they paid more attention to this wonderful book, for there they would have learned that ‘He stretcheth out the North over the *empty place*, and hangeth the earth upon nothing.’

“Here is another proof that Job was familiar with

the laws of gravitation, for he knew how the world was held in its place ; and as for the ‘empty place’ in the sky, Sir John Herschel has been sounding the heavens with his powerful telescope, and gauging the stars, and where do you think he finds the most barren part—the empty places—of the sky ? In the North, precisely where Job told Bildad, the Shuhite, the empty place was stretched out. It is there where comets most delight to roam, and hide themselves in emptiness.

“I pass by the history of creation as it is written on the tablet of the rock and in the Book of Revelation, because the question has been discussed so much and so often, that you, no doubt, are familiar with the whole subject. In both, the order of creation is the same, first the plants to afford sustenance, and then the animals, the chief point of apparent difference being as to the duration of the period between the ‘evening and morning.’ ‘A thousand years as one day,’ and the Mosaic account affords evidence itself that the term day, as there used, is not that which comprehends our twenty-four hours. It was a day that had its evening and morning before the sun was made.

“I will, however, before proceeding further, ask pardon for mentioning a rule of conduct which I have adopted, in order to make progress with these physical researches which have occupied so much of my time and many of my thoughts, and that rule is never to forget who is the Author of the great volume

which nature spreads out before us, and always to remember that the same Being is also the author of the book which Revelation holds up to us; and though the two works are entirely different, their records are equally true, and when they bear upon the same point, as now and then they do, it is as impossible that they should contradict each other, as it is that either should contradict itself. If the two cannot be reconciled, the fault is ours, and is because, in our blindness and weakness, we have not been able to interpret aright either the one or the other, or both.

“Solomon, in a single verse, describes the circulation of the atmosphere as actual observation is now showing it to be. That it has its laws, and is as obedient to order as the heavenly host in their movement, we infer from the fact announced by him, and which contains the essence of volumes by other men, ‘All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.’

“To investigate the laws which govern the winds and rule the sea, is one of the most profitable and beautiful occupations that a man, an improving, progressive man, can have. Decked with stars as the sky is, the field of astronomy affords no subjects of contemplation more ennobling, more sublime, or more profitable, than those which we may find in the air and the sea.

“When we regard them from certain points of view, they present the appearance of wayward things,

obedient to no law, but fickle in their movements, and subject only to chance.

“Yet, when we go as truth-loving, knowledge-seeking explorers, and knock at their secret chambers, and devoutly ask what are the laws which govern them, we are taught in terms the most impressive, that when the morning stars sang together, the waves also lifted up their voice, and the winds, too, joined in the almighty anthem. And, as discovery advances, we find the marks of order in the sea and in the air, that is in tune with the music of the spheres, and the conviction is forced upon us that the laws of all are nothing else but perfect harmony.

“Yours respectfully,

“M. F. MAURY,
“*Lieutenant, United States Navy.*”

The English Bible.

THE Scriptures were originally written upon rolls of parchment, similar, probably, to those which are to be seen in the holy-place of Jewish synagogues at the present day. These manuscripts were copied with the utmost care. Many versions of them were made from the original Hebrew and Greek into other tongues. The various manuscripts which have come down to the present day, all agree essentially in their contents. This is admitted both by believers and unbelievers.

By whom, and at what time, Christianity was first introduced into the British Isles, cannot now be ascertained with any degree of precision. It is certain, however, that many manuscript copies of the Scriptures, or parts of Scripture, in the Saxon tongue, existed at a very early date. One translation of the Psalms is ascribed to King Alfred. For several centuries after this, the general reading of the Bible was prohibited by the Papal See, whose supremacy was then felt and acknowledged.

The first translations of the Bible into English were previous to the invention of printing. They were the result of incalculable labor, and expense of time. Transcripts were obtained with great difficulty, and being rare, were purchased at a price

which seems to us incredible. The monks who employed their time, in lone seclusion, in executing these beautiful manuscript copies of the Word of God, knew not for what vast and glorious results they were laboring:—like the electric chain, unconscious itself of the tremendous power it is transmitting to others.

The first person who conceived the idea of giving to his countrymen the whole Bible in the English tongue, was the illustrious Reformer, John Wickliffe. With the assistance of the ripest scholars among his followers, he completed a translation of the Old and New Testaments in the year 1384. This version was not made from the original Hebrew and Greek Scriptures, of which no copies existed at that time in Western Europe, but from the Latin Vulgate, the celebrated translation made by Jerome in the fourth century of the Christian era. For a period of a hundred and thirty years, Wickliffe's translation was the only one in the English language. No book, before the invention of printing, ever had such facilities for wide circulation. It was at once put into the hands of the itinerant preachers, who, under the auspices of Wickliffe, had traversed every part of England, and were fully acquainted with the wants of the population. When first sent abroad, moreover, it enjoyed the favor of Ann of Bohemia, the accomplished wife of Richard II., who was herself a decided student of the Scriptures. Nearly twenty years elapsed before its progress was materially

checked by persecution. The character of this version furnished, for all time, the type and pattern of the English Bible. Its homely and childlike phraseology became consecrated in the English mind as the appropriate medium of inspiration. The subsequent versions which have found favor with the common people, have been the offshoots of this parent stock. Whatever improvements they may have received, they are in all essential points but reproductions of that which was *translated* into English—but not printed—in the fourteenth century, by Wicliffe.

The next attempt at English translation was the version of the New Testament by *William Tindal*, sometimes printed *Tyndale*. The day had begun to dawn. It was not in the power of man to roll back the “living wheels” which the prophet saw. A child may put in motion the nicely-poised rocking stone, but the arm of a giant cannot stay it. The art of printing was invented. The Reformation had commenced, and Europe was beginning to shake with the volcanic fires which were rumbling beneath her. Already had Luther begun to give his German Bible to his countrymen, when *Tindal*, who had been forced to leave his own country by persecution, was led to translate the New Testament into English from the original Greek, and publish it in Holland for the benefit of the English nation. In this undertaking he was assisted by the learned John Fryth, and a friar called William Roye, both of whom afterwards

suffered death as heretics. The work appeared in the year 1526, and makes the first *printed* edition of any part of the Bible in the English language. In the same year, Cardinal Wolsey and the bishops consulted together on the subject of the translation, and published a prohibition against it in all their dioceses, charging it with false and heretical glosses, wickedly brought in to corrupt the Word of God. Still many copies continued to make their way into the country; whereupon, to enforce the prohibition, Tonstal, bishop of London, bought up all the copies he could find, and committed them to the flames at St. Paul's Cross. This had a hateful appearance to the people, and only led them to look after the Scriptures more earnestly than before. Several other editions of this translation were published in Holland, before the year 1530, and found a ready sale. In that year a royal proclamation was issued, for totally suppressing the translation of the Scriptures, "*corrupted* by William Tindal." The king, it was said, would, at a suitable time, provide a fair and learned translation for the use of the nation, if it should be considered expedient. All this while Tindal had been going forward with the work of translating the Old Testament, and this same year accordingly, (1530), appeared his edition of the five books of Moses. He afterwards translated all the historical books, besides revising and correcting his translation of the New Testament. In 1531, through the influence of his enemies in England, he was seized and imprisoned

at Villefort, near Brussels, and after a confinement of years, he was condemned to death by the emperor's decree, in an Assembly at Augsburgh, in consequence of which he was strangled, and had his body afterwards reduced to ashes. His dying prayer, repeated with much earnestness, was, "Lord, open the king of England's eyes."

In the year 1535, appeared the Bible of *Miles Coverdale*, the first *printed* edition of the entire Scriptures in the English language. This was dedicated to the king, Henry VIII., and seems to have been substantially Tindal's translation, as far as he had gone, filled out by his friend Coverdale himself, with what was wanted to make up a version of the whole Bible. It was called, however, a "special translation," and did not agree altogether with Tindal's, and besides, it omitted Tindal's prefaces and notes, which had been offensive to many. It was probably published at Zurich, in Switzerland, and on the last page were the words: —

"Prynted in the yeare of our Lorde, 1535, and fynished the fourth day of October."

After this, versions of the Scriptures were multiplied.

There was *Taverner's Bible*, which was little more than a revision of Tindal. In 1540, a reprint of Tindal's whole Bible was published by Archbishop Cranmer. In 1558, the *Geneva Bible* made its appearance, which was the work of the English exiles who had taken refuge in Switzerland from the reli-

gious persecutions in their own country, and which was highly valued among the Puritans, chiefly, perhaps, on account of the brief annotations that went along with it, which came all of the Calvinistic school.

In 1568, Archbishop Parker, by royal command, undertook to form, with the help of several learned men, chiefly bishops, a version of the "*Great Bible*," which had been published, in 1539, for the use of the Church, so as to have a copy free from the popish charge of being a false translation. This was called, for distinction, the *Bishops' Bible*.

The *Douay Bible* was translated by several English Catholics, who had once been connected with the University of Oxford, but who, on the accession of Elizabeth to the English throne, had fled to the Continent, and found refuge in the Romish seminaries of Douay and Rheims. The New Testament, in this version, was published in 1582, and the Old Testament in 1610. It was made from the Latin Vulgate, in preference to the Greek and Hebrew Scriptures. But as yet there was no common standard. To other times was reserved the emission of that version of the Sacred Text which we now possess, which generally passes by the name of *King James's Bible*, during whose reign, and at whose instance, the translation was undertaken, and to whom it is dedicated; and which, we believe, is destined to stand to the end of time, as one of the most splendid monuments of scholarship and success the world has ever seen.

James came to the throne in 1603. As complaints abounded on the subject of religion, a conference was held at Hampton Court the following year, for the purpose of settling the order and peace of the Church. Here a number of objections were urged against the translations of the Bible then in use, and the result was a determination on the part of his majesty to have a new version made, such as might be worthy to be established as the uniform text of the nation. Fifty-four learned and pious men were accordingly appointed to perform the important service, who were to be divided into six separate classes, and to have the Bible distributed in parts according to this division, that every class might have its own parcel to translate at a particular place by itself. In every company, each single individual was required first to translate the entire portion assigned to that company, then they were to compare these versions together, and, on consultation, unite in one text the common judgment of all, after which, the several companies were to communicate their parts each one to all the rest, that in the end the entire work might have the consent and approbation of the whole number of translators together. In addition to this, an order was issued by the king, making it incumbent on all the bishops in the land, to inform of all such learned men within their several dioceses, as having special skill in the Hebrew and Greek tongues, had taken pains in their private studies to understand and elucidate difficult passages in the

Scriptures, and to charge them to send in their observations as they might see fit, for the use of the regular translators; so as to bring, as it were, all the learning of the kingdom, so far as it could be of avail in the case, to bear on the great and notable undertaking that was now to be commenced.

Some delay occurred in entering upon the business, so that it was not fairly begun before the year 1607, and before this time seven of the persons first nominated were either dead or had declined acting, so as to leave but forty-seven for carrying on the translation. Ten of these met at Westminster, and had the Pentateuch, with the historical books that follow from Joshua to the end of the second book of Kings, for their portion. Eight more, at Cambridge, had charge of the rest of the historical books, together with Job, Psalms, Proverbs, Canticles, and Ecclesiastes. At Oxford, one company of seven had the Prophets assigned to them, and another company of eight, at the same place, were intrusted with the four gospels, the Acts of the Apostles, and the Apocalypse. There was a second company also at Westminster, that had in charge the rest of the New Testament; and, finally, a second company at Cambridge, consisting of seven, to which was allotted the books of the Apocrypha — a part which it would have been better not to have associated in this way at all with a solemn translation of the true and proper Word of God.

The translators received certain general instructions from the king, to regulate them in their work.

They were required by these to go by the "Bishops' Bible," as much as the original would allow, to retain proper names in their usual form; to keep the old ecclesiastical terms; out of different significations belonging to a word, and equally suitable to the context, to choose that most commonly used by the best ancient fathers; to abide by the standing division of chapters and verses; to use no marginal notes, unless to explain particular Hebrew or Greek words; to employ references to parallel places, so far as might seem desirable. If any one company should differ from another, in reviewing its part of the translation, about the sense of any passages, notice was to be returned of the disagreement and its reasons; and if this should not induce a change of views on the other side, the whole was to be referred for ultimate decision to a general meeting of the chief persons of each company, to be held at the end of the work. In cases of special obscurity, letters might be sent to any learned man in the kingdom, by authority, for his opinion.

Nearly three years were occupied with the work—a period that seemed long to the impatience of many at the time, and was made the occasion of charging these good men with negligence and sloth; but not too great certainly for the solemn nature of the service itself, and the deeply interesting bearings it was destined to have on the history of the Church in coming years. *Ten* years of so many lives thus employed had not been too much to expend, for an object so vastly momentous as the formation of a

version, by which so many millions of people speaking the English language were to be instructed in the will of God, to the end of time. The work became complete in the year 1610.

The translations of the Bible, then, may be thus summarily stated:—It was translated by Wickliffe, in 1384; by Tindal, in 1530; by Coverdale, in 1535; by Cranmer, in 1539; at Geneva, in 1560; by the bishops, in 1568; and by the celebrated authorized translators, as they are called, the most accomplished scholars and eminent divines of their day, in the year 1610.*

The first Bible printed on the continent of America was in native Indian—the New Testament in 1661, and the Old in 1663, both by Rev. John Eliot. They were published in Cambridge, Mass. The second was in German, a quarto edition, published at Germantown, near Philadelphia, by Christopher Sower, in 1676. The first American edition of the Bible in English was printed by Kneeland and Green, at Boston, in 1772, in small quarto, 700 or 800 copies. The next edition was by Robert Aitken, of Philadelphia, in 1781–2. He sent a memorial to Congress—praying for their patronage. His memorial was referred to a committee, who obtained the opinion of the chaplains of Congress as to its general typographical accuracy, and thereupon a resolution was passed (Sep. 12, 1782) recommending

* We have drawn this chapter from several reliable sources, to which we here make a general acknowledgment of indebtedness.

this edition of the Bible to the people of the United States.

It is admitted on all hands that the received English version of the Bible far excels every other translation. If accuracy, fidelity, and the strictest attention to the text, says Dr. Geddes, be supposed to constitute the qualities of an excellent version, this, of all versions, must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter, and every point, seem to have been weighed with the nicest exactitude, and expressed either in the text or in the margin, with the greatest precision. There is no book, says the illustrious Selden, so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not French English. *Il fait froid*; I say *'tis cold*, not, *makes cold*. But the Bible is rather translated into English words than into English phrase. The Hebraisms are kept, and the phrase of that language is kept. The style of our present version, says Bishop Middleton, is incomparably superior to anything which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic, and, which is of no small importance, use has made it familiar, and time has rendered it sacred. Bishop Lowth himself, whose literary taste is known to have been of the most pure and classical order, has not hesitated to pronounce it "the best standard of our language." Bishop

Horsley represents it to have been the means of enriching and adorning the English tongue, by its close adherence to the Hebrew idiom. And Dr. Clarke, author of the Commentary on the Bible, says:—Those who have compared most of the European translations with the original, have not scrupled to say, that the English translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of the whole. Nor is this its only praise: the translators have seized the very spirit and soul of the original, and expressed this almost everywhere with pathos and energy. They have, also, not only made a standard translation, but they have made their translation the standard of our language.

While, therefore, we would most earnestly encourage every effort, on the part of all who have it in their power to prosecute the study of the Scriptures in their original tongues,—while we feel that the Church has a right to expect this of those who are set for the defence of the gospel, we are very sure, that the result of all such investigations will be to heighten confidence in the present version, and fill the heart with unfeigned gratitude to God, for that blessed book which we now enjoy, and, which, for nearly two centuries and a half, has been pouring its light and consolation wherever the English tongue is spoken. Let science toil, and diligence labor in original investigation—for the Hebrew Scriptures are a mine of solid and inexhaustible gold, where

giants may dig for ages—let literature hold up her torch, and cast all possible light upon the sacred text, but we must and ever shall deprecate any wanton attacks upon our received version—any gratuitous attempts to supersede it by a new and different translation. It is the Bible which our godly fathers have read, and over which they have wept and prayed. It is the GOOD OLD ENGLISH BIBLE, with which are associated all our earliest recollections of religion. As such let it go down unchanged to the latest posterity. Let us give it in charge to coming generations, and bid them welcome to all the blessings it has conveyed to us. Let it be our fervent prayer, that the light of the resurrection morning may shine on the very book which we now read,—that we may then behold again the familiar face of our own Bible, the very same which we read in our childhood.

ANCIENT DIVISIONS AND ORDER OF THE BIBLE.

After the return of the Jews from the Babylonish captivity, Ezra collected as many copies as he could of the sacred writings, and out of them all prepared a correct edition, arranging the several books in their proper order. These books he divided into three parts: I. The Law. II. The Prophets. III. The Hagiographa, *i. e.*, The Holy Writings.

I. *The law* contains, 1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy.

II. The writings of the Prophets are:—1. Joshua; 2. Judges, with Ruth; 3. Samuel; 4. Kings; 5. Isa-

iah; 6. Jeremiah, with his Lamentations; 7. Ezekiel; 8. Daniel; 9. The twelve minor prophets; 10. Job; 11. Ezra; 12. Nehemiah; 13. Esther.

III. The Hagiographa consist of:—1. The Psalms; 2. The Proverbs; 3. Ecclesiastes; 4. The Song of Solomon.

This division was made for the sake of reducing the number of the sacred books to the number of the letters in their alphabet, which amount to twenty-two. Afterwards the Jews reckoned twenty-four books in their canon of Scripture, in disposing of which the law stood as in the former division, and the prophets were distributed into *former* and *latter*: the former prophets are Joshua, Judges, Samuel, and Kings; the latter prophets are Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; and the Hagiographa consist of the Psalms, the Proverbs, Job, the Song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, the Chronicles. Under the name of Ezra they comprehend Nehemiah. This order has not always been observed, but the variations from it are of no moment. The five books of the law are divided into fifty-four sections. This division many of the Jews hold to have been appointed by Moses himself, but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every Sabbath-day: the number was fifty-four, because, in their intercalated years, a month being then added, there

were fifty-four Sabbaths: in other years they reduced them to fifty-two, by twice joining together two short sections.

MODERN DIVISIONS OF THE BIBLE.

The division of the Scriptures into chapters, as we at present have them, is of modern date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III., but the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first Dominican that ever was raised to the degree of cardinal. This Hugo flourished about A. D. 1240: he wrote a comment on the Scriptures, and projected the first concordance, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding out of any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions, for till that time the vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible has ever since been divided, but the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters, A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters.

The subdivision of the chapters into verses, as they now stand in our Bibles, had its origin from a famous Jewish rabbi, named Mordecai Nathan, about 1445. This rabbi, in imitation of Hugo Cardinalis,

drew up a concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hugo in his division of the books into chapters, he refined upon his inventions as to the subdivision, and contrived that by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the Holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews. The present order of the several books is almost the same (the Apocrypha excepted) as that made by the council of Trent.

The division into verses, though very convenient, is not to govern the sense, and there are several instances in which the sense is injured, if not destroyed, by an improper division. Very often the chapter breaks off in the midst of a narrative, and if the reader stops because the chapter ends, he loses the connection, as for example, Matt. x. 42. Sometimes the break is altogether in the wrong place, and separates two sentences which must be taken together in order to be understood, as, for example, 1 Cor. xii. 31. xiii. 1. Again, the verses often divide a sentence into two different paragraphs, when there ought scarcely to be a comma between them, as in Luke iii. 21, 22. And sometimes a fragment of a subject is separated from its proper place, and put where it is without any connection, (Coloss. iii. 25. iv. 1.) The punctuation of the Bible was probably introduced as lately as the ninth century.

Testimony for the Bible.

A SOCIETY of gentlemen in England, most of whom had enjoyed a liberal education, and were persons of polished manners, but had unhappily imbibed infidel principles, used to assemble at each other's houses for the purpose of ridiculing the Scriptures, and hardening one another in their unbelief. At last, they unanimously formed a resolution solemnly to burn the Bible, and so to be troubled no more with a book which was so hostile to their principles, and disquieting to their consciences. The day fixed upon arrived, a large fire was prepared, a Bible was laid on the table, and a flowing bowl ready to drink its dirge. For the execution of their plans they fixed upon a young gentleman of high birth, brilliant vivacity, and elegance of manners. He undertook the task; and, after a few enlivening glasses, amidst the applauses of his jovial compeers, he approached the table, took up the Bible, and was walking leisurely forward to push it into the fire, but, happening to give it a look, all at once he was seized with a trembling, paleness overspread his countenance, and he seemed convulsed. He returned to the table, and, laying down

the Bible, said, with a strong asseveration, "We will not burn *that book* till we get a *better*." Soon after this, the same gay, lively young gentleman died, and on his death-bed was led to true repentance, deriving unshaken hopes of forgiveness, and of future blessedness, from that book he was once going to burn. He found it, indeed, the best book, not only for a living, but a dying hour.

COLONEL ALLEN, a celebrated infidel of this country, was one day summoned from his library to the chamber of a sick daughter, whom her pious mother had instructed in the principles of Christianity, and who, by an unexpected turn in her disease, was about to breathe her last. As soon as he appeared at her bed-side, she said to him, "Father, I am about to die, shall I believe in the principles which you have recommended, or shall I believe in what my mother has taught me?" He became extremely agitated; his chin quivered, his whole frame shook, and, after waiting a few moments, he replied, "Believe what your mother has taught you."

LORD BYRON, in a letter to Mrs. Sheppard, said, "Indisputably, the firm believers in the Gospel have a great advantage over all others, for this simple reason — that, if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment, since (at the worse, for them), 'out of nothing, nothing can

arise,'—not even sorrow." The following lines, also, are said to have been found in his Bible:—

"Within this awful volume lies,
The mystery of mysteries.
Oh! happiest they of human race,
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch, and force the way,
But better had they ne'er been born,
Who read to doubt, or read to scorn."

In Las Casas's Journal, this record is made concerning BONAPARTE: "The emperor ended the conversation on the subject of religion, by desiring my son to bring him the New Testament, and taking it from the beginning, he read as far as the conclusion of the speech of Jesus on the mountain. He expressed himself struck with the highest admiration at the purity, the sublimity, the beauty of the morality it contains, and we all expressed the same feeling."

LORD BOLINGBROKE declared, that "the Gospel is, in all cases, one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity."

The testimony of ROUSSEAU was as follows:—
"This Divine Book, the only one which is indispensable to the Christian, need only to be read with reflection to inspire love for its author, and the most ardent desire to obey its precepts. Never did virtue speak so sweet a language; never was the most

profound wisdom expressed with so much energy and simplicity. No one can arise from its perusal, without feeling himself better than he was before." He also said, speaking of the Bible, and of the character of Christ, "Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should himself be a mere man? Do we find that he assumed the tone of an enthusiast, or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what sublimity, what truth in his replies! How great the command over his passions! Where is the man, where is the philosopher, who could so live, and so die, without weakness, and without ostentation? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ: the resemblance was so striking that all the Fathers perceived it." Yet this was the strange and unhappy man, who, through the wickedness and pride of his heart, declared, "*I cannot believe the Gospel.*"

It is related of a deist, who had publicly labored to disprove Christianity, and to bring the Scriptures into contempt as a forgery, that he was afterwards found instructing his child from the New Testament,

and that, when taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality, and that nowhere was there to be found such morality as in the Bible. In referring to this case, a distinguished divine has uttered the following just and truthful sentiments: "We thank the deist for the confession. Whatever our scorn of a man who could be guilty of so foul a dishonesty, seeking to sweep from the earth a volume to which, all the while, himself recurred for the principles of education, we thank him for his testimony, that the morality of Scripture is a morality nowhere else to be found, so that, if there were no Bible, there would be comparatively no source of instruction in duties and virtues, whose neglect and decline would dislocate the happiness of human society. The deist was right. Deny or disprove the Divine origin of Scripture, and, nevertheless, you must keep the volume as a kind of text-book of morality, if, indeed, you would not wish the banishment from our homes of all that is lovely and sacred, and the breaking up, through the lawlessness of ungoverned passions, of the quiet and the beauty which are yet round our families."

SIR WILLIAM JONES'S opinion of the Bible was written on the last leaf of one belonging to him, in these strong terms: "I have regularly and attentively read these Holy Scriptures, and am of opinion that this volume, independently of its Divine origin, contains more sublimity and beauty, more pure mo-

rality, more important history, and finer strains of poetry and elegance, than can be collected from all other books, in whatever age or language they may have been composed."

The Hon. ROBERT BOYLE is another instance. His whole life and fortune were spent in illustrating the beauties of the two grand volumes of Creation and Revelation. He has said everything in favor of the Bible that language admits of. He called it "*that matchless book*," and has written a whole volume to illustrate its beauties.

The celebrated JOHN LOCKE has said: "The morality of the Gospel doth so far excel that of all other books, that to give a man full knowledge of true morality, I would send him to no other book than the New Testament." Being asked a little before his dissolution, "What was the shortest and surest way for a young gentleman to attain true knowledge of the Christian religion in the full and just extent of it?" he made this memorable reply, "Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." During the last fifteen years of his life, Mr. Locke applied himself especially to the study of the Holy Scriptures, and he employed the last years of his existence in hardly any thing else.

ADDISON says, "After perusing the book of

Psalms, let a judge of the beauties of poetry read a literal translation of Horace or Pindar, and he will find in these two last such an absurdity and confusion of style, with such a comparative poverty of imagination, as will make him sensible of the vast superiority of Scripture style."

The learned SALMASIUS, when on his death-bed, uttered this language: "O! I have lost a world of time! If one year more were to be added to my life, it should be spent in reading David's Psalms, and Paul's Epistles."

LORD ROCHESTER: A comparison of the 53d chapter of Isaiah with the account given in the four Evangelists of the sufferings of Christ, became the instrument of converting this witty and wicked earl. He told Bishop Burnet that, as he heard this prophecy read, and compared it with the record of our Saviour's passion, he felt an inward force upon him, which did so enlighten his mind and convince him, that he could resist it no longer, for the words had an authority which did shoot like rays or beams in his mind, so that he was not only convinced by the reasoning he had about it, which satisfied his understanding, but by a power which did so effectually constrain him, that he did ever after as firmly believe in his Saviour as if he had seen him in the clouds.

Amidst the great variety of books which SIR ISAAC NEWTON had constantly before him, that which he studied with the greatest application, was *the Bible*.

The famous SELDEN, one of the most eminent philosophers, and most learned men of his time, towards the end of his days declared to Archbishop Usher, "that notwithstanding he had been so laborious in his inquiries, and curious in his collections, and had possessed himself of a treasure of books and manuscripts upon all subjects, yet he could rest his soul on none save *the Scriptures*: and, above all, that passage gave the most satisfaction, in Titus, ii. 11-14, "The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

It is recorded of EDWARD VI., of England, that, upon a certain occasion, a paper which was called for in the Council Chamber happened to be out of reach: the person concerned to produce it, took the Bible that lay by, and, standing upon it, reached down the paper. The king, observing what was done, ran himself to the place, and, taking the Bible in his hands, kissed it, and laid it up again. This circumstance, though trifling in itself, showed his majesty's great reverence for, and affection to, that best of all books.

“Come, sit near me, let me lean on you,” said WILBERFORCE to a friend a few minutes before his death. Afterwards, putting his arms around that friend, he said, “God bless you, my dear.” He became agitated, somewhat, and then ceased speaking. Presently, however, he said, “I must leave you, my fond friend, we shall walk no further through this world together, but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me, dear F——, do not weep, for I am very happy, but think of me, and let the thought make you press forward. I never knew happiness till I found Christ as a Saviour. Read the Bible! Let no religious book take its place. Through all my perplexities and distresses, I never read any other book, and I never knew the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible.”

SIR WALTER SCOTT, in his final sickness, said to Lockhart, his son-in-law, “Bring me a book.” “What book?” said Lockhart. “Can you ask?” said the expiring genius, — “there is but one, — *the Bible*.” “I chose the fourteenth chapter of St. John’s gospel,” says Mr. Lockhart, “he listened

9 *

with mild devotion, and said, when I had done, 'Well, this is a great comfort. I have followed you distinctly, and I feel as if I were to be myself again.' But this hope was not realized. During his days of decline, he was sometimes heard murmuring over snatches from Isaiah, and the book of Job, and occasionally a Psalm, in the old Scottish version."

In a letter of Dr. Chalmers to an American friend, acknowledging the receipt of a highly valued relic of Edwards, he alludes to the declaration of a countryman of ours, on his death-bed. Being inquired of respecting his frame and feelings, he replied, "that there is mercy with God in Christ Jesus our Lord." That person was FISHER AMES. Mr. Ames lamented the disuse of the Bible in our schools, and thus wrote on this subject: "Should not the Bible regain the place it once held as a school book? Its morals are pure, its examples captivating and noble. The reverence for the Sacred Book that is thus early impressed, lasts long, and probably, if not impressed in infancy, never takes firm hold of the mind. One consideration more is important. In no book is there so good English, so pure, and so elegant, and by teaching all the same book, they will speak alike, and the Bible will justly remain the standard of language, as well as of faith. A barbarous provincial jargon will be banished, and taste, uncorrupted by pompous Johnsonian affectation, will be restored."

To a writer in the "Christian Palladium," who, in 1847, made a visit to the HON. JOHN QUINCY ADAMS, that distinguished statesman, and venerable ex-President, said, "My practice, since I was thirty years of age, has been to read in the Bible the first thing I do every morning. This practice I have followed, with but few interruptions, for fifty years."

Similar testimony in the same direction was borne by him in a letter to his son, in 1811, in which he says: "I have for many years made it a practice to read through the Bible once every year. My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue."

The Influence of the Bible on its Enemies and Friends.

THAT is a safe criterion, or rule of judgment, which the Saviour has recognised and endorsed in the words, — “The tree is known by its fruit.” No system of morals, no articles of faith, are entitled to respect, or worthy of reception, which operate balefully upon the heart and the life. They may be plausible and popular, but they are hollow and false, and ought to be cast out and trodden under foot of men. “The tree is known by its *fruit*.” Let any theory fail to elevate, adorn, dignify, and purify man, prompting him to a life of holiness and hope, and to act nobly and purely his part in the various relations he is called to sustain, and especially let it prove itself unable to support him in death, the period in his history in which he needs most support and consolation; and there is evidence, amounting to demonstration, that such theory or system should be rejected with scorn and horror. In both these regards, the Bible enables its friends triumphantly to exclaim to their common foes, — “Their rock is not as our rock, even our enemies themselves being the judges.”

Contrast, says an excellent author, in point of mere benevolence, the lives and deportment of such an infidel as Rousseau, and such a Christian as Doddridge; the one all pride, selfishness, fury, caprice, rage, gross sensuality, casting about fire-brands and death, professing no rule of morals but his feelings, abusing the finest powers to the dissemination, not merely of objections against Christianity, but of the most licentious and profligate principles; Doddridge, all purity, mildness, meekness, and love, ardent in his good will to man, the friend and counsellor of the sorrowful, regular, calm, consistent, dispensing peace and truth by his labors and his writings, living, not for himself, but for the common good, to which he sacrificed his health and even life.

Or, contrast such a man as Volney with Swartze. They both visit distant lands; they are active and indefatigable in their pursuits; they acquire celebrity, and communicate respectively a certain impulse to their widened circles; but the one, jaundiced by infidelity, the sport of passion and caprice, lost to all argument and right feeling, comes home to diffuse the poison of unbelief, to be a misery to himself, the plague and disturber of his country, the dark calumniator of the Christian faith. The other remains far from his native land, to preach the peaceful doctrine on the shores of India; he becomes the friend and brother of those whom he had never seen, and only heard of as fellow creatures;

he diffuses blessings for half a century ; he insures the admiration of the heathen prince near whom he resides ; he becomes the mediator between contending tribes and nations ; he establishes a reputation for purity, integrity, disinterestedness, meekness, which compel all around to respect and love him ; he forms churches, he instructs children, he disperses the seeds of charity and truth ; he is the model of all the virtues he enjoins.

The Dying Sceptic.

“Lo, there, in yonder fancy-haunted room,
 What muttered curses tremble through the gloom,
 When pale, and shivering, and bedewed with fear,
 The dying sceptic felt his hour draw near ;
 From his parched tongue no meek hosanna fell,
 No bright hope kindled at his faint farewell.
 As the last throes of death convulsed his cheek,
 He gnashed, and scowled, and raised a hideous shriek,
 Rounded his eyes into a ghastly glare,
 Locked his white lips, and all was mute despair.”

Voltaire, in his last illness, sent for Dr. Tronchin, who, when he came, found him in the greatest agonies, exclaiming with the utmost horror, “I am abandoned by God and man.” He then said, “Oh ! doctor, I will give you half of what I am worth if you will give me six months’ life !” The doctor answered, “Sir, you cannot live six weeks !” Voltaire replied, “Then I shall go to hell.” D’Alembert, Diderot, and Marmontel visited him to support his last moments, but were only witnesses to their mu-

tual ignominy, as well as his own. Often would he curse them, and exclaim, "Retire! It is you that have brought me to my present state! Begone! I could have done without you all, but you could not exist without me. And what a wretched glory you have procured me!" To appease the distraction of his conscience, he wrote to the Abbe Gaultier, entreating him to visit him, and in a few days thereafter he penned the following declaration:

"I, the undersigned, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the Rev., the Rector of St. Sulpice, having been pleased to add to his good works that of sending to me the Abbe Gaultier, a priest, I confessed to him—and if it please God to dispose of me, I die in the holy Catholic Church, in which I was born, hoping that the Divine Mercy will deign to pardon all my faults. If ever I have scandalized the Church, I ask pardon of God and the Church. March the 2d, 1778.

"Signed VOLTAIRE, in the presence of the Abbe Mignot, my nephew, and the Marquis de Villevielle, my friend."

Alternately he blasphemed and supplicated God, and in plaintive accents he would frequently cry out, "O, Christ! O, Jesus Christ!" as if he saw the sentence with which he had subscribed his epistles in fiery letters before him. The Marshal de Richelieu, his companion in infidelity, flew from his bedside,

declaring it to be a sight too terrible to be sustained. Dr. Tronchin, thunderstruck, retired, declaring that the death of the impious man was terrible indeed; and the furies of Orestes could give but a faint idea of those of the dying infidel. And the nurse who attended him, being, many years afterwards, requested to wait on a sick Protestant gentleman, refused, till she was assured he was not a philosopher, declaring that, if he was, she would on no account incur the danger of witnessing such a scene as she had been compelled to do, at the death of Voltaire.

Mirabeau died, calling out, — “Give me more laudanum, that I may not think of eternity, and what is to come.”

The last moments of Paine were awful and distressing in the extreme. When his infidel companions said to him, “You have lived like a man — we hope you will die like one;” he observed to one near him, “You see, sir, what miserable comforters I have.” He declared, on one occasion, “that if ever the devil had an agent upon earth, he had been one.” “There was,” says Dr. Manley, his physician, “something remarkable in his conduct about this period, (which comprised about two weeks immediately preceding his death,) particularly when we reflect that Thomas Paine was the author of ‘The Age of Reason.’ He would call out, during his paroxysms of distress, without intermission, ‘O Lord, help me! God, help me! Jesus Christ, help me! O Lord, help me!’—repeating the same expressions,

without any, even the least variation, in a tone of voice that would alarm the house. This conduct induced me to think that he had abandoned his former opinions; and I was more inclined to that belief, when I understood from his nurse, who is a very serious, and, I believe, pious woman, that he would inquire, when he saw her engaged with a book, what she was reading; being answered, and at the same time asked whether she would read aloud, he assented, and would give particular attention." But when his physician repeatedly pressed him to confess his guilt and error, and asked him, "Do you believe, or, let me qualify the question, do you wish to believe that Jesus Christ is the Son of God?"—after a pause of some minutes, he sullenly answered, "I have no wish to believe on that subject." Dr. Manley remarks, "for my own part I believe, that had not Thomas Paine been such a distinguished infidel, he would have left less equivocal evidences of a change of opinion." The woman whom he had seduced from her husband and children in France, lamented to a friend, who visited Paine in his departing moments—"For this man I have given up my family and friends, my property and my religion; judge, then, of my distress, when he tells me that the principles he has taught will not bear me out."

When the Atheist, Hobbes, drew near to death, he declared, "I am about to take a leap in the dark;" and the last sensible words that he uttered, were, "I shall be glad to find a hole to creep out of the

world at." Emerson, towards the close of his life, crawled about the floor, at one time praying, and at another swearing. Newport's last words were,—
 "Oh, the insufferable pangs of hell and damnation."

The Dying Christian.

"Go, child of darkness! see a Christian die!
 No horror pales his lips, or dims his eye,
 No fiend-shaped phantoms of destruction start
 The hope religion pillows on his heart,
 When with a faltering hand he waves adieu
 To all who love so well, and weep so true:
 Meek, as an infant to the mother's breast
 Turns, fondly longing for its wonted rest,
 He pants, for where congenial spirits stray,
 Turns to his God, and sighs his soul away."

When Paul stood on the shore of eternity, his language was, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." When John Knox was near his last breath, a friend who had prayed with him, having asked whether he had heard what was said, "Would to God," was his reply, "that *you* had all heard those words with such an ear and heart as I!" then looking heavenward, he said, "Lord Jesus, receive my spirit," and without a struggle, entered into the joy of his Lord. Addison's reply to a young nobleman, who requested him to impart his last in-

junctions, was, "I have sent for you, that you may see how a Christian can die." It was in allusion to the last moments of this truly great man that Dr. Young wrote :—

"He taught us how to live, and, O! too high
A price for knowledge! taught us how to *die*!"

Halyburton, when dying, thus addressed those around him—"Here is a demonstration of the reality and power of faith and godliness. I, a poor, weak and timorous man, once as much afraid of death as any one; I, who was many years under the terrors of death, come, in the mercy of God, and by the power of his grace, composedly, and with joy, to look death in the face. I have seen it in its paleness, and all the circumstances of horror that attend it. I dare look it in the face in its most ghastly shape, and hope to have in a little time the victory over it. Glory, glory to him! O what of God do I see! I have never seen anything like it! The beginning and end of religion are wonderfully sweet! I long for his salvation, I bless his name! I have found him! I am taken up in blessing him! I am dying: rejoicing in the Lord! O, I could not have believed that I should bear, and bear cheerfully, as I have done, this rod, which hath lain on me so long. This is a miracle. Pain without pain! you see a man dying a monument of the glorious power of astonishing grace!" Some time after, he said:—"When I shall be so weakened as not to be able to speak, I

will give you, if I can, a sign of triumph when I am near to glory." This he did, for when one said, "I hope you are encouraging yourself in the Lord," not being able to speak, he lifted up his hands, clapped them, and quickly after expired.

"I am full of confidence," said Dr. Doddridge, "there is a hope set before me: I have fled, I still fly for refuge to that hope. In Him I trust. In Him I have strong consolation, and shall assuredly be accepted in the Beloved of my soul."

"Do not think," declared Mr. Hervey, "that I am afraid to die! I assure you, I am not. I know what my Saviour hath done for me, and I want to be gone. But I wonder and lament to think of the love of Christ in doing so much for me, and how little I have done for Him." A little before his death, he said:—"The great conflict is over! Now all is done!"

"It will not be long," exclaimed Mr. Toplady, "before God takes me; for no mortal man can live (bursting into tears) after the glories which God has manifested to my soul."

To some young men whom Dr. Payson invited to visit him, he observed:—"Death comes every night and stands by my bed-side in the form of terrible convulsions, every one of which threatens to separate the soul from the body. These continue to grow worse and worse, until every bone is almost dissolved with pain, leaving me with the certainty that I shall have it all to endure again the next

night. Yet, while my body is thus tortured, the soul is perfectly, perfectly happy and peaceful—more happy than I can possibly express to you. I lie here, and feel these convulsions extending higher and higher, without the least uneasiness; but my soul is filled with joy unspeakable. I seem to revive in a flood of glory which God pours down upon me. And I know, I *know* that my happiness is but begun, I cannot doubt that it will last for ever. And now, is all this a delusion? Is it a delusion which can fill the soul to overflowing with joy in such circumstances? If so, it is surely a delusion better than any reality; but no, it is not a delusion, I feel that it is not. I do not merely know that I *shall* enjoy all this, *I enjoy it now.*”

Thus is it true, that

“Death has no terrors for the Christian’s soul,
His sting’s extracted, and his mighty dart
Was blunted by its task on Calvary.”

Chronological Order of

THE BOOKS OF THE OLD TESTAMENT.

THE PROPHETICAL BOOKS.

Names.	Authors.	Dates in years B. C.	Names.	Before Christ.	Kings of Judah.	Kings of Israel.
Genesis.	Moses.	From 4004 to 1635.	Jonah,	Between 856 and 784.	Joash, Amaziah, or Azariah,	Joah and Jehoahaz or Jo-
Job.	"	2180 or 2190.	Amos,	Between 810 and 725.	Uzziah, ch. i. 1.	ash and Jeroboam II.
Exodus.	"	From 1635 to 1490.	Hosea,	Between 810 and 725.	Uzziah, Jotham, Ahaz,	Jeroboam II., ch. i. 1.
Leviticus.	"	1490.	Isaiah,	Between 810 and 698.	Hezekiah.	Jeroboam II., ch. i. 1.
Numbers.	"	From 1490 to 1451.	Joel,	Between 810 and 660,	Uzziah, Jotham, Ahaz,	Zechariah, Shallum, Me-
Deuteronomy.	Joshua,	From 1451 to 1425.	Micah,	or later.	Hezekiah, and Manasseh.	nathem, Pekah, Pekah,
Joshua.	"	" 1425 to 1420.			Uzziah or Manasseh.	and Hosea.
Judges.	"	" 1241 to 1231.			Jotham, Ahaz, and Heze-	Ditto.
Ruth.	Comp. by Samuel,	" 1171 to 1055.	Nahum,	Between 720 and 698.	kiuh, ch. i. 1.	Pekah and Hosea.
1 Samuel.	Nathan, Gad, and	" 1055 to 1015.	Zephaniah,	Between 640 and 609.	About the close of Heze-	
2 Samuel.	others.	At various times	Jeremiah,	Between 628 and 588.	kiuh's reign.	
		{ Those by David	Habakkuk,	Between 612 and 598.	Joash, ch. i. 1.	
		{ from 1060 to 1015.	Daniel,	Between 606 and 534.	Jehoiakim.	
Psalms.	David and others.	{ About 1010.			During all the captivity,	
Solomon's Song,	Solomon.	" 1000.			rualem by Nebuchad-	
Proverbs.	"	" 977.			rezzar.	
Ecclesiastes.	Nathan, Gad, Ahijah, Iddo, Isuah, and others.	{ From 1015 to 896.	Obadiah,	Between 588 and 583.	Captivity.	
1 Kings.	"	" 896 to 562.	Ezekiel,	Between 595 and 536.	After the return from Ba-	
2 Kings.	"	" 562 to 536.	Haggai,	About 520 or 518.	byron.	
1 Chronicles.	Ezra and others.	" 4004 to 536.	Zechariah,	Between 520 and 510.		
2 Chronicles.	Ezra.	" 536 to 456.	Maschiah,	Between 436 and 397.		
Ezra.	Nehemiah.	" 456 to 426.				
Nehemiah.	Ezra.	" 521 to 495.				
Esther.						

Names of the Bible.

THE sacred volume is known by various and significant titles. It is called *The Bible*, or *the book*, from the Greek word, βιβλος, book, a name given originally (like *liber* in Latin) to the inner bark of the linden, or teil-tree, and afterwards to the bark of the papyrus, the materials of which early books were sometimes made. So prevailing has been the sense of Holy Scripture being *the Book*, the worthiest and best, that one which explained all other books, standing up in their midst — like Joseph's kingly sheaf, to which all the other sheaves did obeisance — that this name of "bible" or "book" has come to be restricted to it alone: just as "*scripture*" means no more than "writing;" but this inspired writing has been felt to be so far above all other writings, that this name also it has challenged as exclusively its own.

It is called the Old and New Testament; the word Testament signifying a *will* or *covenant*, and being given because the book contains the substance of God's covenant with the Jews under the legal dispensation, and the substance of the Christian covenant, which was sealed by the blood of Christ.

It is called the *Oracles of God*, because it contains the *answers* which God has given from his holy

place, to the inquiries of his people, or to indicate the *place* where, under the old dispensation, the will of God was revealed.

It is sometimes called the *canon* of Scripture, from a Greek word which signified, primarily, a *measuring rod*, a rule, and which being first applied figuratively to the inspired Scriptures, as being the measure or model of religious conduct and belief, afterwards came to signify merely a *list*, or *catalogue*.

“The Law” and “the Prophets” are each employed, and sometimes unitedly by a common figure of speech, to designate the whole of the Old Testament.

The word *holy* is often connected with other titles, to express the pure quality, and the holy tendency of the inspired volume.

Of all the titles which the Bible has received, the “Word of God” is perhaps the most impressive and complete. It is sufficient to justify the faith of the feeblest Christian, and it gathers up all that the most earnest search can unfold. We may say more at large what this title involves, but more than this we cannot say. It teaches us to regard the Bible *as the utterance* of Divine wisdom and love.

The Books of the Bible.

THE first five books of the *Old Testament*, which are *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, are sometimes called the *Pentateuch*, from *pente*, five, and *teuchos*, an instrument or volume. They were written by Moses more than 3000 years ago, and are the most ancient writings in the world.

GENESIS.

The Hebrews call it, and the other books of Moses, from the first word or words, but the Greeks call it *Genesis*, or *generation*, because it relates the history of the creation, and about twenty-four generations descended from Adam. It extends to 2369 years; informs us of God's making the world; of man's happy state, and fall; of the propagation of mankind in the lines of Cain, the murderer of Abel, and of Seth; of the rise of religion, and the general apostasy from it; of the flood, the salvation of Noah's family by an ark, and their re peopling of the world; of the origin of nations, and the building of Babel; of the life, and death, and posterity of Nahor, Lot, Abraham, Isaac, Esau, Jacob, and Joseph. No history but this affords any probable ac-

count of ancient things, and this has concurrent testimony of almost every authentic historian we have, as of Abydenus, Berosus, Magasthenes, Polyhistor, Nicolaus, &c. Whether Moses wrote this book while in Midian, or rather when he led the Hebrews through the desert, is not agreed.

In reading Genesis, we may discover intimations of Christ, not only in the promises, but in the characters described, many of whom were types or figures of the Saviour. See for example, Gen. ii. 7, &c., compared with 1 Cor. xv. 45-49, &c.; Gen. xiv. 18-20, compared with Heb. vii.

REFERENCES IN GENESIS.

i. 1; Heb. xi. 3.	xii. 1; Heb. xi. 8.	xxi. 1, 3; Gal. iv. 28.
iii. 4; 2 Cor. xi. 3.	xiv. 18; Heb. vii. 1.	xxii. 1, 10; Heb. xi. 17;
iii. 6; 1 Tim. ii. 14.	xv. 6; Rom. iv. 3; James	James ii. 21.
iv. 4; Heb. xi. 4.	ii. 23.	xxii. 18; Luke i. 55.
iv. 8; 1 John iii. 12;	xvi. 15; Gal. iv. 22.	xxv. 22; Rom. ix. 10.
Jude 11.	xviii. 10; Heb. xi. 11.	xxv. 33; Heb. xii. 16.
v. 24; Heb. xi. 5.	xviii. 12; 1 Pet. iii. 6.	xxvii. 27; Heb. xi. 20.
vi. 12; 1 Pet. iii. 20.	xix. 24; Luke xvii. 28, 29.	xlvi. 15; Heb. xi. 21.
vi. 14; Heb. xi. 7; 2 Pet.	xix. 25; 2 Pet. ii. 6;	xlix. 10; John i. 49;
ii. 5.	Jude, 7.	Luke i. 32.
vii. 4; Matt. xxiv. 37, 38.	xix. 26; Luke xvii. 32.	l. 24; Heb. xi. 22.

EXODUS.

This is the second book of Moses. The name is derived from *ex*, out, and *odos*, a way, and it is thus applied as denoting the departure of the Israelites out of Egypt. The book is a narrative of the transactions of about a hundred and forty-five years, from the death of Joseph, A. M. 2369, to the erection of

the tabernacle in 2514, particularly of the tyranny of Pharaoh, the bondage and marvellous increase of the Israelites in Egypt, the Lord's sending Moses and Aaron to deliver them; the ten plagues inflicted on the Egyptians for refusing to let them go, and the destruction of their king and army in the Red Sea; the Israelites' departure from Egypt; safe passage through the Red Sea; their wonderful sustenance by sweetened water, or water from a dry rock, and with bread from heaven; God's publishing and giving them his law at Sinai, and their idolatrous making and worship of the golden calf; the directions concerning the tabernacle, and consecration of priests; the oblations for and actual erection of the tabernacle.

This book is cited as the work of Moses by David, Daniel, and others of the sacred writers, and it has been remarked, that twenty-five distinct passages are quoted from it by Christ and his apostles in express words, and nineteen in substance.

Exodus contains the covenant of the moral law, distinct from the covenant made with Abraham: Gal. iii. 17. Christ was prefigured by the rock that followed Israel, and the manna which fed them, and he was the angel who conducted them. Moses was a type of Christ as a lawgiver, mediator, deliverer, and intercessor; as the head of the Church, as the guide and Saviour of Israel. The deliverance of Israel from Egypt, and their journey through the wilderness, are lively figures of the deliverance of

Christians from the bondage of sin, and of their journey through this world's wilderness to the land of heavenly rest.

REFERENCES IN EXODUS.

ii. 2; Heb. xi. 23.	xiv. 22; 1 Cor. x. 2; Heb.	xix. 6; 1 Pet. ii. 9.
ii. 11; Heb. xi. 24; Acts	xi. 29.	xix. 12; Heb. xii. 18.
vii. 24.	xvi. 15; John vi. 31, 49;	xxiv. 8; Heb. xi. 19.
iii. 2; Acts vii. 30.	1 Cor. x. 3.	xxvi. 35; Heb. xi. 2.
xii. 7; Heb. xi. 23.	xvii. 6; 1 Cor. x. 4.	xxxii. 6; 1 Cor. x. 7.

LEVITICUS.

This third book of Moses is so called because it contains principally the laws and regulations relating to the Levites, priests, and sacrifices. The Levites were the descendants of Levi, the son of Jacob. The book contains twenty-seven chapters, divided into four principal sections:—(1.) The laws concerning sacrifices. (2.) The consecration of the high-priests. (3.) Purification, &c. (4.) Sacred festivals. It contains, also, many of the laws by which the civil department of the government was to be administered, besides many remarkable prophecies. The Epistle to the Hebrews is the best commentary on this Book. The things here described are shadows of better things to come, even of Christ and redemption through Him. The *burnt-offering* shows us the full, perfect, and sufficient sacrifice of Christ once offered, whose blood cleanses from *all* sin. The *sin-offering*, part of which was

burnt without the camp, represents Christ, our sin-offering, dying for us without the gate of Jerusalem. Christ is the sum and the substance of all. The *washings* and *cleansings* point out to us the purifying influences of the Holy Spirit. The *oil* is an emblem of his unction. The particular directions respecting worship, show us the vast importance of reverence and attention in all our worship. Boyle observes :—"The ceremonial law, with all its mystic rites, like the manger to the shepherds, holds forth, wrapped in his swaddling clothes, the infant Jesus."

REFERENCES IN LEVITICUS.

xii. 3. 46; John vi. 22;	xvi. 17; Luke i. 10.	xix. 17; Matt. xviii. 15;
Luke ii. 21-4.	xviii. 5; Rom. x. 4, 5;	Luke xvii. 3.
xiv. 4; Matt. viii. 4.	Gal. iii. 12.	xix. 18; Gal. v. 14.
xvi. 14; Heb. ix. 13.	xix. 15; James ii. 1.	xx. 10; John viii. 5.
		xxvi. 12; 2 Cor. vi. 16.

NUMBERS.

This book, the fourth of the Pentateuch, receives its denomination from the *numbering* of the families of Israel by Moses and Aaron, who mustered the tribes, and marshalled the army of the Hebrews in their passage through the wilderness. A great part of the book is historical, relating several remarkable events which happened in that journey. It comprehends the history of about 38 years. The brazen serpent hung upon a pole, (chap. xxi. v. 9.) was a striking type of the Lord Jesus Christ; and the re-

covery of the Israelites, of the recovery of the perishing sinner through faith in him. See John, iii. 14, 15.

REFERENCES IN NUMBERS.

viii. 16; Luke ii. 23.	xvi. 1; Jude 11.	xxii. 39; 2 Pet. ii. 15;
ix. 18; 1 Cor. x. 1.	xix. 3; Heb. xiii. 11.	Jude ii.
xi. 4; 1 Cor. x. 6.	xx. 8; 1 Cor. x. 4	xxiv. 14; Rev. ii. 14.
xii. 7; Heb. iii. 2.	xxi. 5, 6; 1 Cor. x. 9.	xxv. 9; 1 Cor. x. 8.
xiv. 27; 1 Cor. x. 10;	xxi. 9; John iii. 14.	xxvi. 65; 1 Cor. x. v.
Heb. iii. 17.	xxii. 23; 1 Pet. ii. 16.	xxviii. 9; Matt. xii. v.

DEUTERONOMY.

From *deuteros*, second, and *nomos*, law, is the last of the five books of Moses. As its name imports, it contains a repetition of the civil and moral law, which was a second time delivered by Moses, with some additions and explanations, as well to impress it more forcibly upon the Israelites in general, as in particular for the benefit of those who, being born in the wilderness, were not present at the first promulgation of the law. It contains, also, a recapitulation of the several events which had befallen the Israelites since their departure from Egypt, with severe reproaches for their past misconduct, and earnest exhortations to future obedience. In chap. xviii. v. 18, there is a most plain prophecy of Christ: See Acts iii. 22. Moses directed that this book should be read every seven years, and appointed the time and manner of doing it. (Deut. xxxi. 9-13.) It was written, probably, A. M. 2552. It finishes

with an account of the death of Moses, which is supposed to have been added by his successor, Joshua.

REFERENCES IN DEUTERONOMY.

vi. 13; Matt. iv. 10.	x. 17; Ephes. vi. 9.	xxiv. 1; Matt. v. 31;
vi. 16; Matt. iv. 7.	xxvii. 6; Heb. x. 28.	Matt. xix. 7; Mark
viii. 3; Matt. iv. 4.	xviii. 1; 1 Cor. ix. 13.	x. 4.
x. 17; Acts x. 34; Rom.	xviii. 18; John i. 45;	xxv. 4; 1 Cor. ix. 9.
xii. 11; Coloss. iii. 25.	Acts iii. 22; Acts	xxvii. 26; Gal. iii. 10.
	vii. 37.	xxx. 12-14; Rom. x. 6-9.

The next twelve books, from Joshua to Job, are called historical books.

JOSHUA.

The Book of Joshua is understood to have been written by himself, with the exception of a few verses in the end, giving an account of his death, and it is afterwards quoted under his name. These last verses were added by one of his successors, probably by Eleazer, Phinehas, or Samuel. The book continues the sacred history from the period of the death of Moses to that of the death of Joshua and of Eleazer, a space of about 30 years. It contains an account of the conquest and division of the land of Canaan, the renewal of the covenant with the Israelites, and the death of Joshua. There are two passages in it which show that it was written by a person contemporary with the events it records. Josh. v. 1-vi. 25. Joshua was a distinguished type of Christ, conduct-

ing his people through every difficulty to the heavenly Canaan.

'Though num'rous hosts of mighty foes,
Though earth and hell their way oppose,
He safely leads their souls along;
His loving-kindness, O! how strong!

REFERENCES IN JOSHUA.

i. 5; Heb. xiii. 5.
ii; Heb. xi. 31.

ii. 1; James ii. 25.
iii. 14; Acts vii. 45.

vi. 20; Heb. xi. 30, 31.
xiv. 1, 2; Acts xiii. 19.

JUDGES.

The authorship of the Book of Judges is not certainly known. It appears to be the work of one author, who lived after the time of the judges, and he is generally thought to be Samuel. To him Jewish tradition also ascribes it. It derives its title from the fact that it gives us the history of the Israelites under the administration of fifteen judges, viz: from eighteen or twenty years after the death of Joshua, or about, B. C. 1564, to the time of Saul, or about B. C. 1110; a period of more than four hundred and fifty years. It also exhibits the sinfulness of man in the conduct of the Israelites, and how certainly punishment follows sin, as well as records the goodness of God in forgiving them.

The *judges*, already referred to, were not a regular succession of governors, but occasional deliverers, raised up by God, to rescue Israel from oppression and to administer justice. Without assuming the state of royal authority, they acted for the time as

vicegerents of Jehovah, the invisible king. Their power seems not to have been unlike that of the sufetes of Carthage and Tyre, or of the archons of Athens. The government of the people may be described as a republican confederacy, the elders and princes having authority in their respective tribes.

REFERENCES IN JUDGES.

ii. 16; Acts xiii. 20.

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Generally, Heb. xi. 32, 40.

RUTH.

The Book of Ruth is so called from the name of the person, a native of Moab, whose history it contains. It may be considered as a supplement to the book of Judges, to which it was joined in the Hebrew Canon, and the latter part of which it greatly resembles, being a detached story belonging to the same period. It has only four chapters; and though there are at its close some highly important genealogical facts, its prominent design is to show the watchful care of God's Providence over such as fear and trust him. The book was certainly written after the birth of David, and probably by the prophet Samuel, though some have attributed it to Hezekiah, and others to Ezra.

REFERENCES IN RUTH.

iv. 18; Matt. 1, 4; and Luke iii. 31, 33.

I. AND II. SAMUEL.

The first and second Books of Samuel bear the name of that prophet, because he wrote twenty-

four chapters of the first book. Nathan and Gad are supposed to have completed them. (1 Chron. xxix. 29.) They constitute an important part of the annals of the Jewish nation. The *first* book embraces a period of eighty years, from the birth of Samuel to the death of Saul, and relates to Eli and Samuel, the last two of the judges, and Saul and David, the first two of their kings. The *second* book embraces a period of about forty years, and contains the national records during the long reign of David, as well as the events of his personal history. Samuel began the order of the prophets, which was never discontinued till the death of Zechariah and Malachi. (Acts 3 : 24.)

REFERENCES IN I. SAMUEL.

xxi. 6; Matt. xii. 3, 4; Mark ii. 25; | xvi. 12; Acts vii. 46.
Luke vi. 4. | Generally Acts xiii. 21, 23.

REFERENCES IN II. SAMUEL.

xii. 24; Matt. i. 6.

I. KINGS.

1st Kings contains the history of 126 years; begins with Solomon's appointment to the throne; describes David's death, the reign of Solomon, the building of the temple, Solomon's sin; his death, the division of the twelve tribes into the kingdoms of Israel and Judah, (from this time the people of the ten tribes are called *Israel*, and those of the kingdom of Judah are called *Jews*); the account of Elijah, the prophet, and of several kings. The reign of Solomon is a figure of the peaceful reign of the

Saviour. The temple itself, where alone sacrifice was to be offered, and of which so much is afterwards said, is often used by the sacred writers as an image of the beauty and perfection of the Church of God. When the Israelites became idolaters they never prospered.

REFERENCES IN I. KINGS.

ii. 10; Acts ii. 29; Acts	x. 1; Matt. xii. 42; Luke	xvii. 1; Luke iv. 25.
xiii. 36.	xi. 31.	xviii. 42; James v. 17.

II. KINGS.

2d Kings contains the history of 344 years. The histories of Israel and Judah are here carried on together; Elijah is taken up to heaven, and Elisha succeeds him; the reigns of many kings in Israel and Judah are described; the ten tribes of Israel are carried captives to Assyria; and, in about 160 years afterwards, Judah is carried captive to Babylon. See the evil and consequences of sin. In Elijah, and afterwards in Elisha, we see how much good one resolute man of God may do. The seed of David is continued on the throne. See the faithfulness of God.

REFERENCES IN II. KINGS.

iv. 29; Luke x. 4.

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v. 14; Luke iv. 27

I. AND II. CHRONICLES.

1st and 2d Chronicles (or *Annals*,) are in some sense supplemental to the two books of Kings. These books were called by the Jews, "Words of Days," that is, "Diaries," or "Journals." They are called

in the LXX, *Paraleipomena*, which signifies, “things omitted.” In them are found many particulars which are not extant elsewhere. The authorship of them is generally ascribed to Ezra. The first book traces the rise and propagation of the children of Israel, from Adam, together with a circumstantial account of the reign and transactions of David; the second continues the narrative, relates the progress and dissolution of the kingdom of Judea, (apart from Israel,) to the year of the return of the people from Babylon. Samuel, Kings, and Chronicles should be read and compared together, as they relate substantially the same histories, though with different degrees of particularity, and with different means of information.

REFERENCES IN I. CHRONICLES.

xxiii. 13; Heb. v. 4.

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xxiv. 10; Luke i. 5.

EZRA.

Ezra begins with the repetition of the last two verses of the second Book of Chronicles, and carries the Jewish history through a period of seventy-nine years, commencing from the edict of Cyrus. It is to be observed, that between the dedication of the temple and the departure of Ezra, that is, between the sixth and seventh chapters of this book, there was an interval of about fifty-eight years, during which nothing is here related concerning the Jews, except that, contrary to God's command, they intermarried with Gentiles. This book is written in Chaldee from the eighth verse of the fourth chapter to the twenty-

seventh verse of the seventh chapter. It is probable that the sacred historian used the Chaldean language in this part of his work, because it contains chiefly letters and decrees written in that language, the original words of which he might think it right to record; and indeed the people, who were recently returned from the Babylonian captivity, were at least as familiar with the Chaldee as they were with the Hebrew tongue. Ezra, the author of the book, was of the sacerdotal family, being a direct descendant from Aaron, and succeeded Zerubbabel in the government of Judea.

NEHEMIAH.

The Book of Nehemiah may be regarded as a continuation of, or supplement to, the Book of Ezra, and in some Bibles it is called the second book of Ezra, though it is unquestionably the work of Nehemiah.

This book contains an account of the motives and designs of Nehemiah in wishing to restore Jerusalem, the place of his fathers' sepulchres; of the commission he received; his associates in the work; their various successes and difficulties; the introduction of a better order of things, both in the religious and civil departments of the government, and a census or register of the people. The Old Testament history closes with this book, B. C. 420. After the death of Nehemiah, Judea became subject to the government of Syria.

ESTHER.

The Book of Esther is so designated, because it contains the history of Esther, the Jewish captive, who, by her remarkable accomplishments, gained the affection of king Ahasuerus, and by marriage with him was raised to the throne of Persia. It relates to the origin and ceremonies of the feast of Purim, instituted in commemoration of the great deliverance, which she, by her interest, procured for the Jews, whose general destruction had been concerted by the offended pride of Haman. Its authorship has been ascribed to Ezra, to Mordecai, or to the distinguished persons who lived at that time, and are known by the title of the great Synagogue.

The five following books are more simply religious than most of the preceding. They are called poetical books, because they are chiefly written in verse in the original tongue.

JOB.

This book takes its name from the venerable patriarch whose history it records. Its antiquity and the brevity of its style, make it confessedly difficult of interpretation. But these difficulties seldom refer to topics of religious importance.

As Job is mentioned in Scripture in connection with other known saints, (Ezek. xiv. 14; James v. 11), it may be safely concluded that he was a real person,

and that the narrative is no fiction. This conclusion is sustained by the details given of persons and places, and by other internal evidence. Uz, the country which he inhabited, was probably in the northeast of *Arabia Deserta*.

The age in which Job lived is a question that has created much discussion. The most probable opinion fixes it as earlier than Abraham. The book may be read, therefore, between the 11th and 12th chapters of Genesis, as a supplement to the concise record of the early condition of our race, given by Moses.

Respecting the *author* of the book, a difference of opinion prevails. Some ascribe it to Job, others to Elihu, and others to Moses. Whoever was its author, its canonical authority is proved by its place in the Jewish Scriptures, and the recognition of the whole collection by our Lord and his Apostles.

REFERENCES IN JOB.

i. 21; 1 Tim. vi. 7.
ii. 10; James v. 11.

v. 13; 1 Cor. iii. 19.
v. 17; Heb. xii. 5.

xxxiv. 19; Acts x. 34.

PSALMS.

The Book of Psalms is entitled in the Hebrew, the *Book of Hymns, or Praises*, because the greater part of them are effusions of grateful praise to God, while the rest are the outpourings of penitential grief in regular measures. In the Gospels it is variously called "The Book of Psalms," "The Prophet,"

or "David," from the name of its principal author. Among the other authors reckoned by the Jews, are Moses, Solomon, Asaph, Heman, Ethan, Jeduthun, and the three sons of Korah. The whole was probably arranged in its present form by Ezra.

They are sometimes called *The Psalter*, from the Psalter, a musical instrument used to accompany them when sung.

The authority and inspiration of this book have always been acknowledged by both Jews and Christians. It is quoted in the New Testament, or clearly referred to, upwards of seventy times.

In a literary point of view, the Psalms have been greatly and justly admired, and men of distinction have vied with each other in extolling their excellencies. Athanasius styles them "an epitome of the whole Scriptures;" Basil, a compendium of all theology;" Luther terms them "a little Bible," and "the summary of the Old Testament;" and Melancthon called them "the most elegant writing in the whole world." "Not in their divine arguments alone," says Milton, "but in the very critical art of composition, they may be easily made to appear over all the kinds of lyric poesy incomparable." "In lyric flow and fire," says a more modern authority, "in crushing force and majesty . . . the poetry of the ancient Scriptures is the most superb that ever burnt within the breast of man."

The chief excellence and attraction of the Psalms

are to be found in their varied and profound devotional character. To the mind inquisitively pious, and ardent in the pursuit of heavenly knowledge, these seraphic songs present a path of discovery continually opening before them, refulgent with the footsteps of the Messiah, and resounding with the promises of the Gospel.

Psalms of Prayer.

For pardon of sin, 6, 25, 38, 51, 130. Penitential, 6, 32, 38, 51, 102, 130, 143. When prevented attending public worship, 42, 43, 63, 84. When dejected under afflictions, 13, 22, 69, 77, 88, 143. Asking help of God, 7, 17, 26, 35. Expressing trust in God in afflictions, 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86. Under affliction or persecution, 44, 60, 74, 79, 80, 83, 89, 94, 102, 123, 137. In trouble, 4, 5, 11, 28, 41, 55, 59, 64, 79, 109, 120, 140, 141, 142. Intercession, 20, 67, 122, 132, 144.

Psalms of Thanksgiving for Mercies.

To particular persons, 9, 18, 22, 30, 43, 40, 75, 103, 108, 116, 118, 138, 144. To the Israelites, 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

Psalms of Praise and Adoration, displaying God's Attributes.

His goodness and mercy, and care of good men, 23, 34, 36, 91, 100, 103, 107, 117, 121, 145, 146. His power, majesty, glory, and other attributes, 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95, 96, 97, 99, 104, 111, 113, 114, 115, 134, 139, 147, 148, 150.

Instructive Psalms.

The character of good and bad men, their happiness, and misery, 1, 5, 7, 9, 10, 11, 12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133. The excellence of God's law, 19, 119. Vanity of human life, 39, 49, 90. Advice to magistrates, 82, 101. Humility, 131. Prophetical Psalms, 2, 16, 22, 40, 45, 68, 72, 87, 210, 118. Historical Psalms, 78, 105, 106.

REFERENCES IN THE PSALMS.

ii. 1; Acts, iv. 25, 26.	xl. 6; Heb. x. 5.	cix. 8; Acts, i. 20.
ii. 7; Acts, xiii. 13.	xli. 9; John, xiii. 18.	cx. 1; Matt. xxii. 44.
Heb. i. 5.	xliv. 22; Rom. viii. 36.	Luke, xx. 42.
Heb. v. 5.	xl. 6; Heb. i. 8.	cxvii. 1; Rom. 15, 11.
viii. 4; Heb. ii. 6.	lxix. 22, 23; Rom. xi. 9.	cxviii. 22; Matt. xxi. 42.
xvi. 10; Acts, xiii. 35.	10.	Acts, iv. 11.
xviii. 49; Rom. xv. 9.	lxix. 25; Acts, i. 20.	Eph. ii. 20.
xix. 4; Rom. x. 18.	lxxviii. 2; Matt. xiii. 34.	1 Pet. ii. 4, 7.
xxii; Matt. xxvii.	xc. 11; Matt. iv. 6, 7.	cxviii. 5; Acts, ii. 30.
Mark, xv.	xv; Heb. iii. and iv.	Acts, vii. 46.
xxxi, 5; Luke, xxiii. 46.		

THE BOOK OF PROVERBS.

The Book of Proverbs is universally attributed to Solomon, although their arrangement in the present form was undoubtedly the work of another hand. As to its canonical authority, Michaelis well observes, "that no book of the Old Testament is so well ratified by the evidence of quotation." Eusebius mentions the whole consent of the ancients, considering it to be "Wisdom fraught with every kind of virtue." Bishop Hall draws out mainly

from it a complete system of Divine arts. Mr. Scott remarks, that "We shall perceive the meaning and utility of the Proverbs, in proportion to our experience in true religion, our acquaintance with our own hearts, and with human nature, and the extent and accuracy of our observation on the character and affairs of men." It has been recorded of Mary Jane Graham, "that she was delighted, in the course of her study of the Book of Proverbs, to have Christ so much and so frequently before her mind;" "a recollection," says her biographer, of "great moment for the spiritual discernment of the Divine wisdom treasured up in this storehouse of practical instruction."

The Book may be divided into three parts, — the first extending from the beginning to the close of the ninth chapter, and being chiefly confined to the conduct of early life; the second commencing at the opening of the ninth chapter, and being evidently designed for the use of persons advanced from the state of youth to that of manhood; and the third part comprising the last seven chapters.

The scope of this book is to instruct men in the deepest mysteries of true wisdom and understanding, the height and perfection of which are the true knowledge of the Divine will, and the sincere fear of the Lord.

REFERENCES IN PROVERBS.

iii. 11, 12; Heb. xii. 5, 6.	xi. 31; 1 Pet. iv. 17, 18.	xxv. 6, 7; Luke, xiv. 8, 10.
iii. 24; James, iv. 6.	xvii. 27; James, i. 19.	xxv. 21, 22; Rom. xii. 20.
1 Pet. v. 5.	xx, 9; 1 John, i. 8.	xxvii. 1; James, iv. 13, 14.
x. 12; James, v. 20.	xxiv. 23; James, ii. 1.	

ECCLESIASTES.

Ecclesiastes is the twenty-first in the order of the books of the Old Testament. The name by which the book is known is a Greek word, signifying a *preacher*, or one who harangues a public congregation. It is generally thought to be the production of Solomon's repentance toward the latter end of his life. It proposes the sentiments of the Sadducees and Epicureans in their full force; proves conclusively, by a philosophical induction from the experience of human life, the vanity of all earthly things apart from the possession of the Divine favor and the prospects of immortality; the little benefit of men's restless and busy cares; and the unsatisfying nature of all their knowledge. In reading this book, care should be taken not to deduce opinions from detached sentiments, but from the general scope and combined force of the whole.

REFERENCE.

vii. 20; Rom. iii. 23.

THE SONG OF SOLOMON.

The Song of Solomon was regarded by the ancient Jews, without exception, as a sacred book. Josephus inserts it in his catalogue of sacred books, and it is cited as of Divine authority from the earliest period of the Christian Church. The royal author appears, in the typical spirit of his time, to

have designed to render a ceremonial appointment descriptive of a spiritual relation; and this song is accordingly considered, by judicious writers, to be a mystical allegory of that sort which induces a more sublime sense on historical truths, and which, by the description of human events, shadows out divine circumstances. Much care and judgment are necessary so to use this part of Divine truth as not to abuse it.

Similar figures are used in Matt. ix. 15; xxii. 2; xxv. 1-11; John, iii. 29; 2 Cor. xi. 2; Ephes. v. 23, 27; Rev. xix. 7, 9; xxi. 2, 9; xxii. 17.

REFERENCES IN THE SONG OF SOLOMON.

i. 4; John, vi. 44.	vii. 1; Is. lii. 7.	viii. 11; Matt. xxi. 33. 43.
iv. 7; Eph. v. 27.	vii. 1; Eph. vi. 15.	viii. 14; Rev. xxii. 20.
v. 2; Rev. iii. 20.	viii; 11; Is. v. 1-7.	

PROPHETICAL BOOKS.

The sixteen following books are *prophetical*. They have received this name because they consist chiefly of predictions of future events, although many passages, which relate to other subjects—such as the nature and attributes of God, the religious and moral duties of man, reproofs and exhortations—are found interspersed with their predictions. Isaiah, Jeremiah, Ezekiel, and Daniel are called the greater, and the other twelve the lesser prophets. The language

of all of them is full of figures, chiefly borrowed from nature. The *sun*, *moon*, and *stars* are often used to represent kings, queens, and men in authority, *mountains* and *hills*, kingdoms and cities, *marriage*, the covenant of God, *adultery*, departure from God to idols. Difficulties in understanding the prophecies arise from our ignorance of history and Scripture, or from the prophecies being yet unfulfilled. We shall present a short sketch of these books, together with their authors, in their generally received chronological order.

JONAH.

Jonah, the son of Amittai, was a native of Gathhepher, in Zebulun or Galilee. He succeeded Elisha as the messenger of God to the ten tribes. He probably lived in the reign of Jehoahaz, when Hazael was fulfilling the predictions of Elisha, 2 Kings viii. 12; x. 32. He foretold the enlarged territory and brief prosperity of Israel under Jeroboam the second, in whose reign the prophet himself probably lived. But very little is known of his personal history, except what is written in the book which bears his name, and of which he is generally supposed to have been the author. His deliverance from the fish, in whose body he remained for three days and three nights, is a well known type of the resurrection of our Lord Jesus Christ. The book may be safely placed, perhaps, between B. C. 856 and 784.

AMOS.

The place of this prophet's birth is not known, but while employed as a herdsman, he was divinely appointed to prophesy against Israel. The time and manner of his death are also uncertain. He appears to have been contemporary with Hosea, and both fulfilled the prophetic office during the reigns of Uzziah and Jeroboam II. It has been remarked as a peculiar feature of his prophecy, that it abounds with illustrations drawn from husbandry, and the scenes of rustic life, but it certainly contains some of the most perfect specimens of sublime thought and beautiful expression that are to be found in any language. The date generally assigned it is B. c. 810–785.

REFERENCES IN AMOS.

v. 26, 27; Acts vii. 42, 43.

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ix. 11, 12; Acts xv. 15, 16, 17.

HOSEA.

Hosea's prophecy is supposed to have been uttered about eight hundred years before Christ. This prophet was a son of Beerī, and lived in Samaria, and his prophecy most probably embraced a period of at least eighty years. It was his design to reprove the people of Israel for their heinous sins and gross idolatry, and to warn Judah against falling into the same courses. He is more laconic than any other

of the prophets. He writes in short, detached, disjointed sentences. But to these very circumstances does his style owe that eagerness and animation by which it is characterized.

REFERENCES IN HOSEA.

i. 10, 11; Rom. ix. 25, 26.	vi. 6; Matt. ix. 13.	xi. 1; Matt. ii. 15.
ii. 23; 1 Pet. ii. 10.	x. 8; Luke xxiii. 30.	xiii. 14; 1 Cor. xv. 54, &c.
	x. 8; Rev. vi. 16.	

ISAIAH.

Though fifth in the order of time, the writings of the prophet Isaiah are placed first in order of the prophetic books, principally on account of the sublimity and importance of his predictions; and partly, also, because the book which bears his name is larger than all the twelve minor prophets put together. Its references to the advent, offices, and kingdom of the Messiah are so numerous and exact, as to have obtained for its author the title of the evangelical prophet, and the name Isaiah, (*the salvation of Jehovah*,) indicates the same characteristic of this sublime book. Concerning the family and descent of this "prince of all the prophets," as Bishop Lowth calls him, nothing certain has been recorded, except what he himself tells us, (Isa. i. 1,) namely, that he was the son of Amoz, (not the prophet,) and discharged the prophetic office "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings

of Judah," who successively flourished between A. M. 3194 and 3305—B. C. 810-698.

REFERENCES IN ISAIAH.

9. Rom. ix. 29.	xxii. 22; Rev. iii. 7.	xlv. 23; Rom. xiv. 11.
vi. 9, &c.; John xii. 40, &c.	xxv. 8; 1 Cor. xv. 54.	xliv. 6; Acts 13, 47.
vii. 14; Luke i. 34.	xxviii. 11; 1 Cor. xiv. 21.	liii. ; Matt. xxvi. xxvii.
viii. 14; Luke ii. 34.	xxviii. 16; Rom. ix. 33.	liv. 1; Gal. iv. 27,
viii. 18; Heb. ii. 13.	xxix. 13; Matt. xv. 8.	liv. 13; John vi. 45.
ix. 1, 2; Matt. iv. 16.	xxxv. 5, 6; Matt. ix. 45.	lviii. 7; Matt. xxv. 35.
ix. 7; Luke i. 32, 33.	xl. 3; Matt. iii. 3; Luke	lix. 20; Rom. xi. 26.
xi. 10; Rom. xv. 12.	iii. 4.	lxi. 1; Luke iv. 18.
xiii. 10; Matt. xxiv. 29;	xl. 6; 1 Pet. i. 24.	lxiii. 1, 2; Rev. xix. 18.
Mark xiii. 24.	xlii. 1, &c.; Matt. xii. 18, &c.	lxv. 1; Rom. x. 20.
xxi. 9; Rev. xviii. 2.	xlv. 9; Rom. ix. 20.	lxvi. 24; Mark ix. 44.

JOEL.

Joel, the son of Bethuel, prophesied before the subversion of Judah, but when that event was fast approaching, in the reign, as some think, of Manasseh, or, according to others, of Josiah: we cannot determine, from his predictions themselves, precisely the time or reign in which they were delivered. He is said to have been of the city of Betharan, in the tribe of Reuben. He is distinguished for the fervor, elegance, and sublimity of his style, and his short but sublime work exhibits all those characters of energy for which the most illustrious prophets were celebrated, combined with a richness of imagery seldom rivalled, and never surpassed. His description of the army of locusts, in

ch. 2, and of the effusion of the Spirit in ch. 3, have no equal.

REFERENCES IN JOEL.

ii. 15; Matt. xxiv, 29; Mark xiii. 24.	|	ii. 28, 32; Acts ii. 16, 21.
		ii. 32; Rom. x. 13, 16.

MICAH.

Micah was a native of Marasha, a village in the south of Judah, and is supposed to have prophesied about B. C. 750. He was commissioned to denounce the judgments of God against both the kingdoms of Judah and Israel, for their idolatry and wickedness. The principal predictions contained in this book are, the invasions of Shalmanezzer and Sennacherib; the destruction of Samaria and Jerusalem, mixed with consolatory promises of the deliverance of the Jews from the Babylonian captivity; and of the downfall of their Assyrian and Babylonian oppressors; the cessation of prophecy in consequence of their continued deceitfulness and hypocrisy, and a desolation in a then distant period, still greater than that which was declared to be impending. The birth of the Messiah at Bethlehem is also expressly foretold, and the Jews are directed to look to the establishment and extent of his kingdom, as an unfailing source of comfort amidst general distress. There is likewise given a contrasted view of the neglected duties of justice, mercy, humility, and piety, with the punctilious observance of the ceremonial sacrifices. The style of Micah is nervous, concise, and elegant, often ele-

vated and poetical, but sometimes obscure from sudden transitions of subject.

REFERENCES IN MICAH.

ii. 10; Heb. xiii. 13 14.	| v. 2: Matt. ii. 5, 6; John | vii. 6; Matt. x. 35, 36.
iv. 7; Luke i. 33.	
	| vii. 42.

NAHUM.

Nahum is supposed to have been a native of Elcosh, or Elcosha, a village in Galilee, and to have been of the tribe of Simeon. There is great uncertainty about the exact period in which he lived, but it is generally allowed that he delivered his predictions between the Assyrian and Babylonian captivities, and probably about B. C. 715. They relate solely to the destruction of Nineveh by the Babylonians and Medes, and are introduced by an animated display of the attributes of God.

Of all the minor prophets, says Bishop Lowth, none seems to equal Nahum in sublimity, ardor, and boldness. His prophecy forms an entire and regular poem. The exordium is magnificent and truly august. The preparation for the destruction of Nineveh, and the description of that destruction, are expressed in the most glowing colors, and at the same time the prophet writes with a perspicuity and elegance which have a just claim to our highest admiration.

REFERENCE IN NAHUM.

i. 15; Rom. x. 10.

ZEPHANIAH.

Zephaniah was the son of Cushi, and was probably of a noble family of the tribe of Simeon. He prophesied in the reign of Josiah, about B. C. 630. He denounces the judgments of God against the idolatry and sins of his countrymen, and exhorts them to repentance; he predicts the punishment of the Philistines, Moabites, Ammonites, and Ethiopians, and foretells the destruction of Nineveh; he again inveighs against the corruptions of Jerusalem, and with his threats mixes promises of future favor and prosperity to his people, whose recall from their dispersion shall glorify the name of God throughout the world. The style of Zephaniah is poetical, but it is not distinguished by any peculiar elegance or beauty, though generally animated and impressive.

JEREMIAH.

This amiable, but afflicted prophet, was of the sacerdotal race. *Anathoth*, his native place, was only three miles north of Jerusalem. Some have supposed his father to have been that Hilkiah, the high-priest, by whom the book of the law was found in the temple in the reign of Josiah; but for this there is no other ground than his having borne the same name.

He appears to have been very young when he was called to the exercise of the prophetic office,

from which he modestly endeavored to excuse himself by pleading his youth and incapacity; but being overruled by the divine authority, he set himself to discharge the duties of his function with unremitted diligence and fidelity, during a period of at least forty-two years, reckoned from the thirteenth year of Josiah's reign. He foretells the destruction of Jerusalem, the captivity of the people, (chap. 21, &c.) the deliverance of the Church of God at last, and the ruin of the enemies of Judah.

The style of Jeremiah is beautiful and tender to a high degree, especially when he has occasion to excite the softer passions of grief and pity, which is not seldom the case in the first parts of his poetry. It is, also, on many occasions, very elegant and sublime, especially towards the end, (xlv. 6.) where he approaches even the majesty of Isaiah. The historical narratives, occasionally introduced, are written in a plain, prosaic style.

REFERENCES IN JEREMIAH.

ii. 21; Matt. xxi. 33;	vi. 16; Matt. xi. 29.	xxxi. 15; Matt. ii. 17, 18.
Mark xii. 1; Luke	ix. 23, 24; 1 Cor. i. 29, 31.	xxxi. 31, &c.; Heb. viii.
xx. 9.	xviii. 6. Rom. ix. 20.	8 &c. Heb. x. 16, 17.

LAMENTATIONS OF JEREMIAH.

This book is a kind of appendix to the prophecies of the author, of which, in the original Scriptures, it formed a part. It expresses with pathetic tenderness the prophet's grief for the desolation of the city and temple of Jerusalem, the captivity of the people,

the miseries of famine, the cessation of public worship, and the other calamities with which his countrymen had been visited for their sins.

The first four chapters of the Lamentations are in the acrostic form, every verse or couplet beginning with a letter of the Hebrew alphabet, in regular order. The first and second chapters contain twenty-two verses, according to the letters of the alphabet, the third chapter has triplets, beginning with the same letter, and the fourth is like the first two, having twenty-two verses. The fifth chapter is not an acrostic. The style of the Lamentations is lively, tender, pathetic, and affecting. It was the talent of Jeremiah to write melancholy and moving elegies, and never was a subject more worthy of tears, nor written with more tender and affecting sentiments.

REFERENCE.

iii. 45; 1 Cor. iv. 13.

HABBAKUK.

This prophet lived in the reign of Jehoiakim, and was contemporary with Jeremiah. He is said to have prophesied about B. C. 605, and to have been alive at the time of the destruction of Jerusalem by Nebuchadnezzar, and it is generally believed that he remained and died in Judea. The principal predictions contained in the book, are, the destruction of Jerusalem, and the captivity of the Jews by the Chaldeans or Babylonians, their

deliverance from the oppressor "at the appointed time," and the total ruin of the Babylonian empire. The promise of the Messiah is confirmed, the overruling providence of God is asserted, and the concluding prayer, or rather hymn, recounts the wonders which God had wrought for his people, when he led them from Egypt into Canaan, and expresses the most perfect confidence in the fulfilment of his promises.

From chap. ii. 3, 4, we may observe the great principle which forms the character of the true servant of God in every age—a passage quoted three times in the New Testament (Rom. i. 17; Gal. iii. 11; Heb. x. 37, 38; see, also, Heb. xi; Gal. ii. 20.) This principle will enable us, like Habakkuk, to joy even in tribulation. Rom. v. 1–3.

REFERENCES.

i. 5; Acts xiii. 40, 41, and ii. 3, 4; Rom. i. 17.

DANIEL.

During the captivity of the Jews, this eminent prophet was raised up by God to exhibit and uphold the true religion. He was descended from the royal family of Judah, and was carried to Babylon after the destruction of Jerusalem, when about 18 or 20 years of age. He was contemporary with Ezekiel, who mentions his extraordinary wisdom and piety, Ez. xiv. 14, 20. He was placed in the court of Nebuchadnezzar, and was

afterward raised to great rank and power in the courts, both of the Babylonish and the Persian princes. He died at a very advanced age, having prophesied during the whole period of the seventy years' captivity.

Daniel seems to have been the only prophet who enjoyed a great share of worldly prosperity, but, amidst the corruptions of a licentious court, he preserved his virtue and integrity inviolate, and no danger or temptation could divert him from the worship of the true God. The Book of Daniel is a mixture of history and prophecy: in the first six chapters is recorded a variety of events which occurred in the reigns of Nebuchadnezzar, Belshazzar, and Darius, and, in particular, the second chapter contains Nebuchadnezzar's prophetic dream concerning the four great successive monarchies, and the everlasting kingdom of the Messiah, which dream God enabled Daniel to interpret. In the last six chapters we have a series of prophecies, revealed at different times, extending from the days of Daniel to the general resurrection. The Assyrian, the Persian, the Grecian, and the Roman empires, are all particularly described under appropriate characters, and it is especially declared that the last of them was to be divided into ten lesser kingdoms, the time at which Christ was to appear is precisely fixed, the rise and fall of Antichrist and the duration of his power are exactly determined, and the future restoration of the Jews, the victory of Christ over all his

enemies, and the universal prevalence of true religion, are distinctly foretold, as being to precede the consummation of that stupendous plan of God, which “was laid before the foundation of the world,” and reaches to its dissolution.

This book abounds with the most exalted sentiments of piety and devout gratitude; its style is clear, simple, and concise, and many of its prophecies are delivered in terms so plain and circumstantial, that some believers have asserted, in opposition to the strongest evidence, that they were written after the events which they describe, had taken place.

REFERENCES IN DANIEL.

vii. 10; Rev. v. 11. | ix. 27; Matt. xxiv. 15. | xii. 7; Rev. x. 5.

OBADIAH.

It is not quite certain when this prophet lived, but it is highly probable that he was contemporary with Jeremiah and Ezekiel, who denounced the same dreadful judgments on the Edomites, as the punishment of their pride, violence, and cruel insultings over the Jews, after the destruction of their city. The prophecy (so Usher) was fulfilled about five years after the destruction of Jerusalem.

The single chapter of which the book consists, divides into two parts—the judgments denounced on the Edomites (v. 1–16) the restoration and future prosperity of the Jews (v. 17–21). Though partly

fulfilled in the return of the Jews from Babylon, and the conquests of the Maccabees over the Edomites (1 Mac. v. 3-5, 65, &c.) it is thought to have a further aspect to events still future.

REFERENCE.

21; Rev. xi. 15

EZEKIEL.

Ezekiel, like Jeremiah, was a priest as well as a prophet. He was carried away captive to Babylon with Jehoiachim, king of Judah, B. C. 598, and was placed with many others of his countrymen upon the river Chebar in Mesopotamia, where he was favored with the divine revelations contained in his book. He began to prophesy in the fifth year of his captivity, and is supposed to have prophesied about twenty-one years. The boldness with which he censured the idolatry and wickedness of his countrymen is said to have cost him his life; but his memory was greatly revered, not only by the Jews, but also by the Medes and Persians.

The book may be divided into four parts.

Part I. contains the glorious appearance of God to the prophet, and his solemn appointment to his office, with instructions and encouragements for the discharge of it, ch. i.-iii.

Part II. contains denunciations against the Jewish people, foretelling the total destruction of the tem-

ple and city of Jerusalem, and occasionally predicting another period of yet greater desolation and more general dispersion, ch. iv.—xxiv.

Part III. contains prophecies against various neighbouring nations, enemies and oppressors of the Jews, ch. xxv.—xxxii.

Part IV. contains a series of warnings, exhortations, and promises to the Jews, of future deliverance under Cyrus, but principally of their final restoration and conversion under the kingdom of the Messiah, ch. xxxiii—xlvi.

The style of this prophet is characterized by Bishop Lowth as bold, vehement, and tragical, as often worked up to a kind of tremendous dignity. He is highly parabolical, and abounds in figures and metaphorical expressions. The middle part of the book is in some measure poetical, and contains even some perfect elegies, though the thoughts presented are, in general, too irregular and uncontrolled to be chained down to rule, or fettered by language.

REFERENCES IN EZEKIEL.

i. 10; Rev. iv. 7;	| ix. 6; 1 Pet. iv. 17.	| xviii. 7; Matt. xxv. 35.
ix. 4; Rev. vii. 13.	| xii. 22; 2 Pet. iii. 4.	| xxxviii. 2; Rev. xx. 8

HAGGAI.

This prophet is generally reputed to have been born in the captivity, and to have returned from Babylon with Zerubbabel. He is the first of the three prophets who flourished among the Jews after their return

to their country, and appears to have been raised up by God to exhort Zerubbabel and Joshua, the high priest, to resume the work of the temple, which had been interrupted nearly fourteen years, by the Samaritans and others artfully attempting to defeat the edict of Cyrus. This temple is a figure of that Church in which the Saviour ever dwells, and which shall never be destroyed.

REFERENCES.

ii. 6, 7; Heb. xii. 26, 27. | ii. 9; John i. 14.

ZECHARIAH.

The place of Zechariah's birth, and the tribe to which he belonged, are equally unknown. He began to prophesy about two months after Haggai, in the second year of Darius Hystaspes, and continued to prophesy about two years. He had the same general object with Haggai, to encourage and urge the Jews to rebuild the temple, and restore its public ordinances. A blessing, we are told, attended his ministry. The temple was finished in about six years.

With this immediate object were connected (as was the universal custom of the prophets,) others more remote and important. He emblematically describes the four great empires (the chariots and horses probably representing the Babylonian, Persian, Macedonian, and Roman empires;) he foretells many circumstances respecting the future condition of the Jews, and the destruction by the Romans, and with these he intersperses many moral instructions and

admonitions. He also gives many animating descriptions of the blessings of the gospel, in the promise of the Spirit of grace and supplication, faith in the pierced Saviour, and deep repentance, ch. 12, and of the fountain for sin and uncleanness, chap. 13.

REFERENCES IN ZECHARIAH.

ix. 9; Matt. xxi. 4, 5; John	xii. 10; John xix. 34, 37.	xiii. 7; Matt. xxvi. 3.
xii. 14, 15.	xii. 10; Rev. i. 7.	xiii. 7; Mark xiv. 27.
xi. 12, 13; Matt. xxvii. 7, 10.		

MALACHI.

Malachi, the last of the prophets, completed the Canon of the Old Testament Scriptures, about 409 years B. C., towards the end of the government of Ezra and Nehemiah. It has been imagined by some writers that *Malachi* (*angel* or *messenger*) was merely a general name, expressive of office, and given to Ezra, whom they suppose the author of this book. Others conceive Malachi to have been an incarnate angel. Such opinions, however, have no good ground.

This prophecy contains sharp rebukes of the sin and folly of the Jews, the most glowing representations of the Messiah's advent, and predicts the preparation of His way by the preaching of John the Baptist. The nearer the morning approaches, the more fully the light shines.

REFERENCES IN MALACHI.

iii. 1; Mat. xi. 10; Mark i. 2; Luke vii.	iv. 5, 6; Matt. xvii. 10-12; Mark ix.
27.	11, 12; Luke i. 16, 17.

OF THE APOCRYPHAL BOOKS.

These are books not admitted into the Sacred Canon, because they are either spurious, or at least not admitted to be divine. Their names and number are as follows:—the two books of Esdras, Tobit, Judith, Esther, the Wisdom of Solomon, Ecclesiasticus, Baruch, the Song of the Three Children, the History of Susannah, Bel and the Dragon, the prayer of Manasses, and the four books of the Maccabees. The word *apocrypha* is of Greek origin, and is either derived from *apo tēs kruptēs*, because the books in question were removed from the crypt, chest, or other receptacle, in which the sacred books were deposited, or from *apo, from, and krupto, I hide*, because they were concealed from the generality of readers, their authority not being recognized by the Church, and because they are books which are destitute of proper testimonials, their original being obscure, their authors unknown, and their character either heretical or suspected. Some of these books are found in Syriac, some in Greek, and some only in Latin, while others are extant in all the three languages, and also in Arabic.

“The Apocrypha,” says Dr. Cumming,” was *never received or admitted by the Jews*, to whom were divinely entrusted the oracles of God, it is *not once quoted* by our Lord, nor by any of the Apostles, as a portion of the sacred volume. Josephus, the cele-

brated Jewish historian, who ought to know what books were recognized by his countrymen and co-religionists, disclaims the Apocrypha as part of the Old Testament Scriptures. The Apocrypha was not recognised by any of the ancient Christian fathers, who are looked up to as being valuable historians, however imperfect expositors of Divine Truth. I have in my possession the catalogues of Sacred Scriptures, or canon, as recorded by the ancient fathers of the Christian Church. Athanasius, who lived in the year 340, rejects the whole of the Apocrypha, except one book, which he thinks may be inspired, called the Book of Baruch. Hilary, who lived in the year 354, rejects all the Apocrypha. Epiphanius, who lived in the year 368, rejects it all. The Fathers in the Council of Laodicea, A. D. 367, reject all the Apocrypha. Gregory of Nazianzum, who lived in 370, rejects all. Amphilocius, who lived in 370, also rejects all. Jerome, who lived in 392, rejects it all. And lastly, Gregory the Great, who is asserted by Romanists to have been the first Pope, and who lived in 590, rejects the two books of Maccabees, which are at this day received by the Roman Catholic Church, and in this presents a useful specimen of Papal harmony. The Apocrypha, moreover, contains doctrines totally destructive of morality. For instance, in the second book of Maccabees, (xiv. 42), we read thus — “Now, as the multitude sought to rush into his house, and to break open the door, and

to set fire to it, when he was ready to be taken he struck himself with a sword, choosing *to die nobly* rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth." In these words there is a distinct eulogium upon suicide; it is declared, that the man who rushed unbidden and unsent into the presence of his God, "died nobly." To such morality as this we find no parallel or counterpart in the rest of the sacred volume. And, in the same second book of Maccabees, we read that "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." In other portions of the Apocrypha, especially in the book of Tobit, which has been received as inspired, it is written "that to depart from injustice is to offer a *propitiatory sacrifice* for injustice, and is the obtaining of pardon for sins." These and other doctrines, that might be quoted from the Apocrypha, contradict the plain doctrines of Scripture, and show distinctly that these books are not to be confounded or identified with the sacred volume, and that, whatever objections may lie against the morality of the Apocrypha, these do not militate one jot or tittle against the morality of what is really the word of God."

BOOKS OF THE OLD TESTAMENT.

	Chapters.		Chapters.
Genesis.....	50	Ecclesiastes.....	12
Exodus.....	40	Song of Solomon.....	8
Leviticus.....	27	Isaiah.....	66
Numbers.....	36	Jeremiah.....	52
Deuteronomy.....	34	Lamentations.....	5
Joshua.....	24	Ezekiel.....	48
Judges.....	21	Daniel.....	12
Ruth.....	4	Hosea.....	14
1 Samuel.....	31	Joel.....	3
2 Samuel.....	24	Amos.....	9
1 Kings.....	22	Obadiah.....	1
2 Kings.....	25	Jonah.....	4
1 Chronicles.....	29	Micah.....	7
2 Chronicles.....	36	Nahum.....	3
Ezra.....	10	Habakkuk.....	3
Nehemiah.....	13	Zephaniah.....	3
Esther.....	10	Haggai.....	2
Job.....	42	Zechariah.....	14
Psalms.....	150	Malachi.....	4
Proverbs.....	31		

Close of the Old Testament.

Its *History* closes with the Book of

NEHEMIAH,

Its *Prophecies* close with

MALACHI,

Who was contemporary with Nehemiah, and lived about 420 years before Christ.

THE CANON

Was probably completed by *Simon the Just*, High Priest, B. C. 292.

Simon added —

The Chronicles,
Ezra,
Nehemiah,
Esther,
Malachi.

Simon was the last survivor of 120 of the Synagogue, appointed by Ezra for perfecting the restoration of the Jewish Church.

Civil and Moral History of the Jews, from Malachi to John the Baptist, or during the period between the Old and New Testaments.

1. CIVIL HISTORY OF THE JEWISH NATION.

ALTHOUGH we have no account of this period in Scripture, its events are frequently referred to in prophecy, and many of them throw light upon the New Testament. The following sketch has for its basis, statements which may be found in Josephus and the books of the Maccabees.

‘The inspired history leaves the Jews subject to the Persians. When that power was overthrown by Alexander the Great, B. C. 330, they became subject to him, and on his death, to his successors, forming a part of the Egyptian monarchy. During this period, many thousands of them were carried into Egypt, and their Scriptures were translated into the Greek language. After this, the Jews were subject to the Syrian monarchy. During this period they were so violently persecuted by Antiochus Epiphanes (B. C. 168), as to be altogether deprived, for three years and a half, of their civil and religious liberties. He went so far as to dedicate the temple of

Jehovah to Jupiter Olympus, erecting his statue on the altar of burnt-offering, and punishing with death all that could be found acting contrary to his decree; this rousing them to resistance, they were restored to liberty by the piety and bravery of the family of the Maccabees. These princes continued to flourish with diminished splendor, and in subserviency to the Roman power, till the days of Herod, an Idumean by birth, but of the Jewish religion, who conquered and deposed the family of the Maccabees, and was appointed king of the Jews by the Romans. Under him our Lord Jesus Christ was born, and then, and not till then, was the power of life and death taken away from the Jewish nation.

2. MORAL HISTORY OF THE JEWISH NATION.

The interval between the close of the Old Testament, and the coming of our blessed Lord, which was four hundred years, presents the same illustration of human depravity which the former history of the Jews had done. A striking effect of the Babylonish captivity was to destroy in that people all tendency to idolatry, to which, before that event, they had always been so prone, but it presented their depravity in a new shape—that of zeal for the form of religion, while they denied the power. Multiplying human traditions, and teaching for doctrines the commandments of men, they made the

Word of God of none effect; and neglecting the only standard of truth, they were divided into numberless sects, and were filled with contempt of each other, and of the world around them. Their very teachers are described by our Lord as full of hypocrisy and iniquity, and their doctrines such as rendered those who embraced them twofold more the children of hell than before.

If, with this view of the moral state of the Jews, at the time of our Lord's advent, we connect the account given of the Gentile world—that, under every advantage which the wisdom of this world could give, polytheism was increasing among the vulgar, while among the learned, the prevailing systems of philosophy were the Epicurean and the Academic, which struck at the foundation of all religion,—we may see at what a crisis of the world's state its Redeemer appeared.'

Religious Sects among the Jews, at and before the time of Christ.

1. THE PHARISEES.

It is not easy to say what was their origin. Some have supposed that they sprang from the famed Hillel, a doctor of the law, about a hundred and fifty years before Christ. They called themselves *Pharisees*, or *Separatists* (from the Hebrew word *Pharash*, which signifies to set apart, or to separate), because they distinguished themselves from others in their pretences to strictness. They were very numerous and powerful, and the favorite sect among the people. They believed in the immortality of the soul, and the resurrection of the body, and future rewards for the righteous, whom they reckoned to be only the Jews, and that the souls of the wicked went directly to hell at their death, yet their bodies never rose again. They looked only for a Messiah to be a temporal prince, and mighty deliverer. They were marked by a supererogatory attachment to the ceremonial law, but neglected mercy, charity, justice, humility, and the like indispensable virtues. Under a cloak of religion, some

of them indulged themselves in cruelty, dishonesty, and oppression, even of widows. They were excessively zealous for the pretended oral law, and the superstitious traditions of the elders, and preferred them to the oracles of God. By them the Saviour was heartily hated and opposed.

Such was their general character. In some few, however, religion was the expression of honest, but misguided zeal.—Rom. x. 3.

2. THE SADDUCEES.

This sect had their name from one Zadoc or Sadoc, who lived about two hundred and eighty years before Christ. His master, Antigonus, taught that our service of God should be wholly disinterested, proceeding from pure love, without any regard to future rewards and punishments. Zadoc, from this, took occasion to teach, that there were no rewards or punishments, nor even life, in a future state. The Sadducees believed that God was the only immaterial being, and that there was no created angel or spirit; that there was no resurrection of the dead. They reckoned a man absolutely master of all his actions, and that he needed no assistance to do good, or to forbear evil, and so were very severe judges. They rejected all tradition, and some authors have contended that they admitted only the books of Moses; but there seems no ground for this opinion, either in the Scriptures

or in any ancient writer. It is generally believed that they expected the Messiah with great impatience, which seems to imply their belief in the prophecies, though they misinterpreted their meaning, looking for him as a temporal king, with the hope of sharing in his conquests and glory. Josephus says, that the Sadducees were able to draw over to them the rich only, the people not following them; and he mentions that this sect spread chiefly among the young. The Sadducees were far less numerous than the Pharisees, but they were, in general, persons of great opulence and dignity. The council before whom our Saviour and St. Paul were carried, consisted partly of Pharisees and partly of Sadducees.

3. THE ESSENES

Are reckoned by Philo at 4000, and probably owed their origin to Egypt. They maintained that religion consisted wholly in contemplation and silence. As they lived in solitary places, and came seldom to the temple or public assemblies, they are never mentioned in the New Testament. They believed in the immortality of the soul, and the existence of angels, and a state of future rewards and punishments, but scarcely that there would be any resurrection of the dead. They believed everything to be ordered by an eternal fatality, or chain of causes. They disallowed of oaths, and their word they re-

garded as fully binding. They observed the Sabbath so strictly as not to move a vessel. Some of them passed their lives in a state of celibacy. They fasted much, lived on very little and simple provision. They despised riches and finery of apparel, and wore out their clothes before they changed them. They were kind to strangers, but admitted none into their society till they had given proof of their temperance and chastity. They chose rather to suffer torture than to speak evil of their legislators, Moses, &c., and punished with death such as did. They inquired much into the cures of diseases, and by means of their temperance many of them lived to a great age. In their mode of life they seem to have been much like the Shakers of modern times.

The *Scribes* and *Lawyers* are often mentioned in connection with the foregoing sects, although, strictly speaking, they did not form a distinct sect, but belonged to all the others. They were learned men, and received great deference on that account. They were skilful in expounding the law, and upon the Sabbath days "they sat in Moses' seat" and instructed the people. They received their name from their first employment,—transcribing the law, but in progress of time, from their necessary acquaintance with the Scriptures, they became its final expositors. The term lawyer, very probably, was of the same import as scribe, although some

suppose that the Scribes taught in public, while the Lawyers taught in private in the schools.

4. THE GALILEANS.

This sect arose in Judea some years after the birth of our Saviour, and sprang from Judas of Galilee (Gamala), who, in "the days of the taxing," taught that all foreign domination was unscriptural, and that God was the only king of the Jews. Deeming it unlawful to pray for foreign princes, they performed their sacrifices apart. As our Saviour and his Apostles were of Galilee, they were suspected to be of the sect of the Galileans, and it was on this principle, we may suppose, that the Pharisees laid a snare for him, asking, "Whether it were lawful to give tribute to Cæsar?" that in case he denied it, they might have an occasion of accusing him

5. THE HERODIANS.

This was rather a political than a religious sect. What were their distinguishing tenets is not agreed. Dr. Prideaux is of the opinion (in which most persons concur) that they derived their name from Herod the Great, and that they were distinguished from the other Jews by their concurrence with Herod's scheme for subjecting himself and his dominions to the Romans, and likewise by complying with many of their heathen usages and customs.

This symbolizing with idolatry upon views of interest and worldly policy, was probably that leaven of Herod, against which our Saviour cautioned his disciples. It is further probable that they were chiefly of the sect of the Sadducees, because the leaven of Herod is also denominated the leaven of the Sadducees.

6. PROSELYTES.

The Jews distinguished two kinds of proselytes, or *strangers*, as the word signifies. The first were called *proselytes of the gate*. They pledged themselves to renounce idolatry, to worship the true God, and to abstain from all heathenish practices. They had generally heard of the coming of the Messiah, and were free from most of the prejudices of the Jews.

The other class were styled *proselytes of justice or righteousness*. These consisted of such as were converted to Judaism, and had engaged to receive circumcision, and to observe the whole law of Moses. They joined in offering sacrifices to the God of Israel in the outer court of the temple. The Pharisees took great pains to make these proselytes, and were aided in their efforts by the fading authority of the old religions, and the reverence in which the God of the Jews was held by the heathen. They were often among the bitterest enemies of the Christian faith.

7. THE SAMARITANS.

This sect had its origin in the time of king Rehoboam, under whose reign the people of Israel were divided into two distinct kingdoms—that of Judah and that of Israel. The capital of the kingdom of Israel was Samaria, whence the Israelites took the name of Samaritans.

Shalmaneser, king of Assyria, having besieged and taken Samaria, carried away all the people captives into the remotest parts of his dominions, and filled their place with Babylonians, Cutheans and other idolaters. These, finding that they were exposed to wild beasts, desired that an Israelitish priest might be sent among them, to instruct them in the ancient religion and customs of the land. They now embraced the law of Moses, with which they mixed a great part of their ancient idolatry; and in this state the sacred narrative leaves them, at least for some ages. Upon the return of the Jews from the Babylonish captivity, it is thought they had entirely abandoned the worship of their idols. But, though they were united in religion, they were not so in affection with the Jews, for they employed various calumnies and stratagems to hinder their rebuilding the temple of Jerusalem, and, when they could not prevail, they erected a temple on mount Gerizim, in opposition to that of Jerusalem. 2 Kings, 17; Ezra, 4, 5, 6. Other events in no small degree increased the hatred and animosity between the Sama-

ritans and the Jews. The Samaritans in the time of our Lord, sprang from the colonists with whom the Assyrian king peopled Samaria after the ten tribes were carried away. Their Bible comprehended no more than the five books of Moses.

There is still a very small remnant of the Samaritan race found in their ancient country. Their principal residence is in that same valley, at the foot of the sacred mountain, in which, of old, the city of Shechem or Sichem, denominated in later times *Sychar* (by the Jews, perhaps in malignant derision—for *Sychar* means drunken), had its beautiful retreat, and in that same city, too, though greatly altered for the worse, like the whole face of Palestine, from its ancient state, and divested entirely of its original appellation, instead of which it now bears the name of *Napolose* or *Nablous*.

CHRISTIANS.

Though not precisely in its chronological order, I shall here insert a notice of the origin and import of the name by which the followers of Jesus are distinguished. “The disciples were called Christians first in Antioch.” (Acts xi. 26.) Antioch was a famous city, built on the river Orontes, and the capital of Syria, where the kings of Syria, the successors of Alexander the Great, usually resided. There, about the year 44, a new term in the vocabulary of the human race came into existence. Previously to this the followers of Christ were characterized by

various names among themselves, such as brethren, believers, disciples, and were styled by their enemies, by way of contempt, Nazarenes and Galileans, and persons of "this way." But then the name was given them, which has since spread throughout the world, far as the gospel is known. The disciples were *called* Christians, that is, the name was given by divine appointment, for the word thus rendered, generally signifies an oracular nomination, or a declaration from God. It cannot be believed that the disciples assumed this new name first themselves, for it is not at all probable that they would have ventured to take a step so important as that of assuming an appellation by which the Church was to be distinguished in all ages, without divine direction, especially at a time when the extraordinary gifts of the Spirit were so common, and in a Church where prophets abounded. Nor is it likely that the Jews, knowing that the word "Christ" has the same meaning with "Messiah," would have used so sacred a word to point an expression of mockery and derision. There is little doubt, therefore, that the name originated with the Gentiles, who began to see now that this new sect was so far distinct from the Jews, that they might naturally receive a new designation. But, whatever the origin of the name, it was clearly given by a divine monition. What significance, then, is there in the fact that, not in Jerusalem, the city of the old covenant, the city of the people who were chosen to the exclusion of all others, but in a Hea-

then city, the Eastern centre of Greek fashion and Roman luxury, and not until it was shown that the New Covenant was inclusive of all others,—that then and there God's people were first called Christians, and the Church received from the world, under an overruling God, its true and honorable name! What blessed import is there in this name, reminding us, as it does, that those who worthily wear it, have, from mature deliberation and an unbiassed mind, embraced the religion of *Christ*, received his doctrine, believe his promises, and make it their chief habitual care to shape their lives by his precepts and example! What sad regrets, too, may I not add, does this name inspire, as it bears us back from the present divisions of God's people to the happy period when the Church of Christ was "one fold under one Shepherd," and the seamless coat of the Redeemer was of one entire piece from the top to the bottom!

"O Antioch, thou teacher of the world!

From out thy portals passed the feet of those
Who, banished and despised, have made thy name
The next in rank to proud Jerusalem.

Within thy gates the persecuted few,
Who dared to rally round the Holy Cross,
And worship Him whose sacred form it bore,
Were first called Christians. In thy sad conceit,
Thou mad'st a stigma of reproach and shame,
This noblest title of the sons of earth:
While, save for this, thy name were scarcely known,
Except among the mouldering vestiges
Of dim antiquity. So doth our God
Make all men's folly ever praise His name."

Events between the Old and New Testament
summarily stated.

THE JEWS

*Which were in Palestine,
Governed by HIGH PRIESTS,
subject to*

1. THE PERSIANS,
under Darius ;
2. TO THE GREEKS,
under Alexander the Great ;
3. TO THE EGYPTIANS,
under the Ptolemies ;
4. TO THE SYRIANS,
under Antiochus, and successors ;
5. TO THE ROMANS,
*under the Cæsars ;
By whose authority*
THE HERODS
REIGNED AS TRIBUTARY KINGS.

DURING THESE PERIODS

Jerusalem was entered

- By *Alexander*, who offered suitable sacrifices to God in the temple.
- By *Ptolemy Lagus*, who carried 100,000 Jews captive into Egypt.
- By *Ptolemy Euergetes*, who offered grateful sacrifices to God in the temple.
- By *Ptolemy Philopater*, son of the former, who offered in the temple, but being refused an entrance into the Holy of Holies, treated the Jews with great cruelty.

- By *Antiochus Epiphanes*, who slew 40,000 Jews, carried 40,000 away captives, plundered the temple, and defiled the Holy of Holies.
- By *Antiochus' general, Apollonius*, who destroyed all the men that escaped not to the mountains, and made slaves of the women and children.
-

THE MACCABEES,
or Asmonæan Race,

Rose up at this time, and *Mattathias*, great-grandson of *Asmonæus*, retired with his five sons to the mountains, whose exploits are recorded in the book of the *Apocrypha*.

JERUSALEM WAS ENTERED

- By *Pompey*, the Roman general, who also entered the Holy of Holies.
- By *Crassus*, governor of Syria, who pillaged the temple of 10,000 talents of silver, B. C. 54.
-

Here ceases

PROFANE HISTORY,

And, with the Reigns of THE HERODS, Begins

THE NEW TESTAMENT.

Table of the Books of the New Testament.

Names of Books.	Authors.	Where written.	Date, A. D.	Chap.
Gospel of Matthew written in Hebrew.	Matthew.	Judea.	37 or 38	28
1 Thessalonians.	Paul.	Corinth.	52	5
2 Thessalonians.	"	"	52	3
Galatians.	"	"	{ at the close of 52 or early in 53	6
1 Corinthians.	"	Ephesus.	56	16
Romans.	"	Corinth.	{ end of 57 or beginning of 58	16
2 Corinthians.	"	{ Macedonia, or Philippi. }	58	13
Ephesians.	"	Rome.	61	6
James.	James.	Judea.	61	5
Gospel of Mark.	Mark.	Rome.	Between 60 and 63	16
Philippians.	Paul.	"	{ End of 62 or beginning of 63	4
Colossians.	"	"	62	4
Philemon.	"	"	{ End of 62 or early in 63	1
Hebrews.	"	Italy.	{ End of 62 or early in 63	13
Gospel of Luke.	Luke.	Greece.	63 or 64	24
Acts of the Apostles.	"	"	63 or 64	28
1 Timothy.	Paul.	Macedonia.	64	6
Titus.	"	"	64	3
1 Peter.	Peter.	Rome.	64	5
2 Peter.	"	"	Beginning of 65	3
Jude.	Jude.	Unknown.	64 or 65	1
2 Timothy.	Paul.	Rome.	65	4
1 John.	John.	{ Probably Ephesus. }	68	5
2 and 3 John.	"	Ephesus.	{ or early in 68 or early in 69	1
Revelation.	"	Patmos.	Probably in 96	22
Gospel of John.	"	Ephesus.	97 or 98	21

The Books of the New Testament.

“The sacred page
With calm attention scan! If on thy soul,
As thou dost read, a ray of purer light
Break in, O check it not, give it full scope!
Admitted, it will break the clouds which long
Have dimmed thy sight, and lead thee, till at last
Convictions, like the sun’s meridian beams,
Illuminate thy mind.”

THE Books of the New Testament may be divided into three classes:—*Historical*, *Doctrinal*, and *Prophetical*. Of the first description are the four Gospels and the Acts of the Apostles; of the second, the Apostolic Epistles; and of the third, the Book of Revelation. All these books, however, are of a mixed nature, and contain *history*, *prophecy*, and *doctrine*.

The religious institution of Jesus Christ, says Dr. Campbell, is frequently denominated *kainē diathēkē*, which is almost always rendered the New *Testament*, yet the word *diathēkē* by itself, is generally translated *covenant*. It is the Greek word whereby the Seventy have uniformly translated the Hebrew word

Berith, which our translators have invariably translated covenant. That the Hebrew term corresponds much better to the English word covenant than to testament, there can be no question, yet the word *diathēkē* in classical use is more frequently rendered Testament. As the word *Testament* implies that, in the Gospel unspeakable gifts are bequeathed to us, antecedent to all conditions required of us, this title may be retained, though that of *covenant* is more exact and proper.

The term New is added, to distinguish it from the old covenant, that is, the dispensation of Moses. The two covenants are always in Scripture the two dispensations: that under Moses is the old, that under the Messiah is the new.

The term GOSPEL denotes the revelation of the grace of God to fallen man through a mediator. It is taken also for the history of the life, actions, death, resurrection, ascension, and doctrine of Jesus Christ. The word is compounded of two Saxon words:—*God*, “good,” and *spell*, a “message,” or “tidings,” and thus corresponds to the Greek *Ευαγγέλιον*, which signifies a joyful message, or good news. When the word stands connected with the name of either of the Evangelists, it denotes that the book bearing that name was written by that Evangelist. For example, when we meet with the expression *the Gospel according to Matthew*, we are to understand this as meaning, the history of Jesus

Christ the Son of God, and an account of the salvation offered by and through him, as the same was prepared under the guidance of the Holy Ghost by Matthew, one of our Saviour's disciples.

THE GOSPEL OF MATTHEW.

This Apostle was surnamed Levi, and was the son of Alphaeus, a native of Galilee. Our Lord called him from the receipt of custom, and he was therefore a publican or tax-gatherer. He was an attendant on our Saviour during the whole time of his ministry, was constituted an Apostle, and after the ascension he continued at Jerusalem, with the rest of the Apostles, till the day of Pentecost. What became of him after this period, we know not. His gospel, which is placed first in all the collections of the sacred books, is almost universally allowed to have been the earliest written. Its precise date is difficult of determination. The earliest period assigned to it is 37, the latest 64. The earlier date is probably to be preferred.

THE GOSPEL OF MARK.

Mark was a Jew, although he bears a Roman name. He was the nephew of Barnabas, being his sister's son. He is supposed to have been converted to the Gospel by Peter, who calls him his son, (1 Pet. v. 13) but no circumstances of his conversion are recorded. He was called first John, and

afterwards Mark, but some have entertained doubts whether this were the same person of whom mention is made in the Acts and some of Paul's Epistles, under these two names. He was not an Apostle, but is said to have been the constant attendant of Peter, and to have composed his narrative with his approbation. Different persons have assigned different dates to this Gospel; but it is probable that the publication of it should be placed about A. D. 63-65.

THE GOSPEL OF LUKE.

This Evangelist bears the same relation to Paul as Mark did to Peter, having been a companion and assistant to that apostle, and writing his gospel under his direction. He is supposed to have been a native of Antioch, descended from Jewish parents, and by profession a physician. The time when he published his Gospel is referred by some to the year 53, and by others to the year 63 or 64. Luke seems to have had more learning than any other of the evangelists, and his language is more varied, copious, and pure. His gospel contains many things which are not contained in the other gospels.

THE GOSPEL OF JOHN.

The last gospel, it is acknowledged by all the ancients, was written by John. He was one of the sons of Zebedee, is frequently mentioned in the evangelical history, and is distinguished from the

other apostles as “the disciple whom Jesus loved.” We may conceive him, therefore, while employed in compiling this book, not only to have obeyed the impulse of inspiration, but to have experienced the melting tenderness of heart with which a person records the actions and sayings of a friend. Some have assigned, as the date of his gospel, the year 68, 69, or 70; others have supposed it to have been written about the year 97 or 98, after he had returned from Patmos, to which he was banished by the emperor Domitian. It contains many of our Lord’s discourses, not included in the other gospels, and opposes several heresies then springing up respecting the person of Christ, whom it proves, in the plainest manner, to be both God and man.

THE ACTS OF THE APOSTLES.

That the Evangelist Luke was the author of this book, is affirmed by the voice of antiquity, and also demonstrated from its introduction. The history which it contains comes down to the end of the two years of Paul’s imprisonment at Rome, soon after which he was set at liberty in the year 63, and it is probable that about this time the book was written. This is the only inspired work which gives us any historical account of the progress of Christianity after our Saviour’s ascension. It comprehends a period of about thirty years; but it by no means contains a general history of the Church during that time. The principal facts recorded in it are, the

choice of Matthias to be an apostle, in the room of the traitor Judas ; the descent of the Holy Ghost on the day of Pentecost ; the preaching, miracles, and sufferings of the apostles at Jerusalem ; the death of Stephen, the first martyr ; the persecution and dispersion of the Christians ; the preaching of the gospel in different parts of Palestine, especially in Samaria ; the conversion of Paul ; the call of Cornelius the first Gentile convert ; the persecution of the Christians by Herod Agrippa ; the mission of Paul and Barnabas to the Gentiles, by the express command of the Holy Ghost ; the decree made at Jerusalem, declaring that circumcision and a conformity to other Jewish rites and ceremonies, were not necessary in Gentile converts ; and the latter part of the book is confined to the history of Paul, of whom Luke was the constant companion for several years.

THE EPISTLES.

The Epistles are letters which were written and sent by the Apostles to the churches of Christ, or to particular persons. Twenty-one of the books of the New Testament are called epistles. The first fourteen were written by Paul ; the other seven were written, one by James, other two by Peter, three by John, and one by Jude. Why these last seven are called *general* is not easily determined, whether because the first four of them and the last were written to no particular church, or because they easily met

with a general reception among Christians; but as the character does not seem to be of inspired authority, we need give ourselves the less trouble to know the reason of it.

In reading an epistle, we ought to consider the occasion of it, the circumstances of the parties to whom it was addressed, the time when written, the general scope and design of it, as well as the intention of particular arguments and passages. We ought, also, to observe the style and manner of the writer, his mode of expression, the peculiar effect he designed to produce on those to whom he wrote, to whose temper, manners, general principles, and actual situation, he might address his arguments, &c. It may be added that the epistles afford many and most powerful evidences of the truth of Christianity, inasmuch as they appeal to a great number of extraordinary facts, and allude to principles, and opinions, as admitted, or as prevailing, or as opposed, among those to whom they are addressed. We shall notice the Epistles in the order in which they stand in the New Testament.

ROMANS.

This epistle was written to Christians whom the Apostle Paul had not yet seen, who lived at Rome, which was then the chief city of the whole world. It was written A. D. 57, or 58, in Corinth. Tertius was Paul's secretary on this occasion. In it, the Apostle, after assuring the Christian Church, to

which he wrote, of his regard for them, describes the deplorably corrupt state of all men by nature, whether Gentiles or Jews, and the impossibility of justification before God by works of our own; he shows that, as in Adam we are all counted sinners, so in Jesus Christ we are first in order rendered righteous in justification, and then made holy in sanctification. After rehearsing several of the happy fruits of our union with Christ, such as freedom from the law, and from the power of sin, adoption into the family of God, possession of his indwelling spirit, assurance of his love, perpetual care of his Providence, and endless enjoyment of his presence, he treats of the purpose of election, and of God's sovereignty in rejecting the Jews, and calling the Gentiles to a state of church-membership, and foretells the happy state of both Jews and Gentiles in the promised millennium, chaps. i-xi. In the last part he applies his subject, exhorting to a variety of duties towards God, towards each other, towards magistrates, weak brethren, and ministers, and concludes with several salutations, and a warning against schism, chaps. xii-xvi.

Dr. Macknight says of this epistle, that, "for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but, above all, for the unspeakable importance of the discoveries which it contains, it stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the

learned Greeks and Romans, as the shining sun exceeds the twinkling of the stars.”

FIRST AND SECOND CORINTHIANS.

Corinth, the capital of Achaia, was situated on the isthmus which separates the Peloponnesus from Attica. This city was one of the most populous, and wealthy, and renowned of all Greece. It was scarcely less celebrated for the learning and ingenuity of its inhabitants, than for the extent of its commerce, and the magnificence of its buildings. The lustre, however, which this famous city derived from the number and genius of its population, was greatly tarnished by their debauched manners. Here the great Apostle of the Gentiles came to preach the Gospel, in the year of Christ 52, and here he continued nearly two years, encouraged by the Divine presence and blessing upon his ministry, converting numbers to the faith of Christ, whom he formed into a Christian church. To this church, after his departure, he wrote his two epistles, the one in the year 56 or 57, the other in the following year. In the *first*, he corrects abuses, arising from the conduct of false teachers, and gives advice in some particular cases which had been submitted to him. In the *second*, he defends himself from charges falsely made against him, exhorts to reformation, and threatens the impenitent.

GALATIANS.

Galatia was a province in Asia Minor. In this province the Gospel was early preached by Paul, and churches were established. In the Acts of the Apostles we learn that he visited this country more than once, the first time about the year 50 (Acts xvi. 6), and the second, about the year 54 or 55. The date of his Epistle to the Galatians is very uncertain, and it has been assigned to almost every year between 48 and 52. It probably was written between his two visits, at the end of 52, or beginning of 53. His main object throughout nearly the whole of it is, to counteract the pernicious influence of the doctrine of false teachers, particularly as it respected the article of justification, or a sinner's acceptance before God. And in no part of the Apostle's writings is that important doctrine handled in a more full and explicit manner, nor does he anywhere display such a firm, determined, and inflexible opposition to all who would corrupt the truth from its simplicity.

EPHESIANS.

Ephesus was a much celebrated city of Ionia, in Asia Minor, forty-five miles south-east of Smyrna, situated upon the river Cayster, and on the side of a hill five miles from the sea. It was formerly in great renown among heathen authors on account of

its famous temple of Diana. The Apostle visited this populous city, A.D. 54, but being then on his way to Jerusalem, he abode there only a few weeks, Acts, 18: 19-21. During his short stay, he found a synagogue of the Jews, into which he went, and reasoned with them on the interesting topics of his ministry, with which they were so pleased that they wished him to prolong his visit. This invitation he declined, as he had determined, God willing, to be at Jerusalem at an approaching festival; but he promised to return, and did so a few months afterwards, and continued there three years, Acts xix. 10, 20, 31. Such was the success of the Gospel, that magical books to the value of more than thirty thousand dollars were burnt by the converted Ephesians. The Epistle to them was written during the Apostle's imprisonment in Rome, probably in the year 61. It breathes nothing but affection. The first three chapters contain the doctrines, and the last three the practice of the Gospel. The order in which doctrine and practice are delivered, and the connection between both, are instructive. As Paul was exceedingly rejoiced at the happy intelligence he had received of the faith and holiness of the Ephesian Church, the style of his Epistle to them is very animated. "No real Christian," says Dr. Macknight, "can read the doctrinal part of this Epistle without being impressed and roused by it as by the sound of a trumpet."

PHILIPPIANS.

Philippi was a city of Macedonia, so called from Philip, king of Macedon, who repaired and beautified it, whence it lost its former name Dathos. Paul here introduced the gospel, A. D. 52. The Philippians seem to have conceived a very strong affection towards him, which they showed by their generous contributions. This Epistle was written by Paul, from Rome, during his imprisonment, in the year 62 or 63. The design is altogether practical, and seems to have been, "to comfort the Philippians under their concern at his imprisonment; to check a party spirit that appeared to have broken out among them; and to promote, on the contrary, an entire union and harmony of affection; to guard them against being seduced from the purity of the faith by *Judaizing teachers*, to support them under the trials with which they struggled, and, above all, to inspire them with a concern to adorn their profession by the most eminent attainments in the divine life."

COLOSSIANS.

Colosse, a city of Phrygia Minor, stood on the river Lyceus, at an equal distance between Laodicea and Hierapolis. The proximity of these three cities, accounts for the fact that Paul, when writing to his Christian brethren in the first, mentions all the places in connection with each other. The date of this epistle is about the same with that to the Ephe-

sians. Between these two epistles there is a strong resemblance, both in sentiment and expression; so much so, that Michaelis remarks: "Whoever would understand these epistles must read them together, for the one is in most places a commentary upon the other—the meaning of single passages in one epistle, which alone might be variously interpreted, being determined in parallel passages in the other epistle."

1ST AND 2D THESSALONIANS.

Thessalonica, the capital city of Macedonia, stood upon the Thesmaic sea. It was anciently called Halis and Thermæ, but Philip, the father of Alexander the Great, named it *Thessalonica*, to commemorate his victory over the Thessalians. A Christian Church was first established in Thessalonica by Paul, about A. D. 50. His first epistle was written to them, from Corinth, in the year 52. It is generally believed that the messenger who carried this epistle into Macedonia, upon his return to Corinth, informed Paul that the Thessalonians had inferred, from some expressions in it, that the coming of Christ and the final judgment were near at hand, and would happen in the time of many who were then alive (1 Thess. iv. 15, 17; v. 5). The principal design of the second epistle, which was written soon after the first, was to correct that error, and prevent the mischief which it would naturally occasion.

1ST AND 2D TIMOTHY.

There is much dispute about the date of the former of these Epistles, which has been fixed to the years 57 and 64. The latter was written while Paul was in bonds, but whether during his first or second imprisonment, is doubtful. Timotheus, commonly called Timothy, was a native of Lystra, a city of Lycaonia, in Asia Minor. His father was a Gentile, but his mother was a pious Jewess, who carefully and diligently instructed his infant mind in the truths of the Old Testament. (Acts xvi. 1-3; 2 Tim. i. 5). Paul calls him his "own son in the faith," from which expression it is inferred that he was converted under Paul's ministry. After being regularly appointed to the ministerial office, and laboring some time with Paul, Timothy was set over the Church of Ephesus. The first epistle was written to assist him in the duty of watching over that church, and it is useful for the direction of the ministers of the Church, in the discharge of their office, to the end of time. The second was written, probably near the close of Paul's life, to exhort Timothy to endure persecutions with courage, and to caution him against false teachers.

TITUS.

It is not known when, or where, the Epistle to Titus was composed, and several years have been mentioned from 52 to 64. Titus was a Greek, and was probably converted to Christianity by Paul,

though the time of his conversion is not known. He is first mentioned as going from Antioch to the council at Jerusalem, A. D. 49 (Gal. ii. 1, &c.), and upon that occasion Paul says that he would not allow him to be circumcised, because he was born of Gentile parents. After accompanying Paul for some time, as a partner and fellow-helper (2 Cor. viii. 23). Titus was left at Crete, an island in the Mediterranean sea, which is now called Candia. In this epistle there was given him important advice respecting the instruction and regulation of the Church at that place, which is applicable to ministers of the gospel in every age.

PHILEMON.

Philemon was a rich citizen of Colosse, in Phrygia. He and his wife Apphia were very early converted to the Christian faith by Paul or Epaphras, and the Christians held their meetings in his house. His slave, Onesimus, having eloped from him, and come to Rome, was converted by Paul's ministry, and was very useful to him in his imprisonment. Paul sent him back with this recommendatory letter, requesting Philemon to forgive him, and charge what he might have wronged him to Paul's own account. The epistle was probably written in the year 62. Its tenderness and delicacy have been long admired. Some passages in it are most touching and persuasive. Yet the character of Paul prevails in it throughout. The warm, affectionate, authoritative teacher

is interceding with an absent friend for a beloved convert.

HEBREWS.

Though the authorship of this epistle has been disputed, both in ancient and modern times, its antiquity has never been questioned. Some have been led by the fact of the absence of the usual apostolical introduction, to question whether it is an epistle, or a treatise upon the subjects to which it refers, but the characteristics of an epistle are evidently seen in it. With regard to the *author*, the weight of evidence preponderates greatly in favor of Paul. It must have been written after his release from prison, in the year 62 or 63. It is generally believed to have been intended for the use of the Jewish converts in Palestine, who were called Hebrews, to distinguish them from Jews in foreign countries, who were styled Hellenists and Grecians. "The Epistle to the Hebrews," Dr. Hales observes, "is a masterly supplement to the epistles to the Romans and Galatians, and, also, a luminous commentary on them, showing that all the legal dispensation was originally designed to be superseded by the new and better covenant of the Christian dispensation, in a connected chain of argument, evincing the profoundest knowledge of both." "We here find the great doctrines which are set forth in other parts of the New Testament, stated, proved, and applied to practical purposes, in the most impressive manner."

JAMES.*

There was another person of this name, who was the brother of John, and was put to death by Herod ; but this James, whose name the epistle bears, was the son of Alpheus, or Cleophas, and is called the brother of our Lord, because he was nearly related to him. He is sometimes called James the Just, this honorable title having been given to him, for the distinguished holiness of his life. He is said to have resided much in Jerusalem, where he wrote this epistle, it is supposed, in the year 61, and suffered martyrdom in the year 62. Dr. Harwood pronounces this epistle to be one of the finest and most finished productions of the New Testament. The diction is very neat, chaste, and correct ; the periods are pure and perspicuous ; the composition is elegantly concise and sententious ; and the sentiments are noble and instructive. The epistle contains an excellent summary of those practical duties and moral virtues which are required of Christians. Paul proves, against the self-righteous, that man is saved by faith, and James proves, against the licentious, that the faith which saves will ever lead men

* This Epistle, the two of Peter, the First of John, and the Epistle of Jude, are known under the appellation of *The Catholic Epistles*, and were so denominated, as some suppose, because addressed, not to people dwelling in one place, but to the Jews dispersed through all the countries in the Roman empire.

to obey God, and produce good works, which are faith's proper expression and attestation.

FIRST AND SECOND PETER.

The first of these Epistles was written to the Christians in the different provinces of Asia Minor. It was sent from *Babylon*, by which some understand the mystical Babylon, or the city of Rome; but for this opinion there are not satisfactory reasons. In whatever place it was written, it is assigned to the year 64. The second epistle seems to have been written not long after, for the Apostle signifies that his death was near, which is said to have taken place in the year 65. In the former, regard was principally had to the Jewish converts, to edify and comfort them in their afflictions. In the latter, believers were warned against false prophets, who perverted the gospel, and were exhorted not only to stand fast in the faith, but, also, to grow in grace.

THE THREE EPISTLES OF JOHN.

Although the name of the Apostle John is not prefixed to, or contained in, these epistles, they have been invariably, and with unquestionable correctness, ascribed to him from the first ages. Various dates have been assigned to the first epistle, from the year 68 to 92. The second and third have been

referred to the year 69. *The first* was designed to refute certain heresies which had come to prevail, such as the denial of the real deity and proper humanity of Christ, and of the reality and efficacy of his sufferings and death, as an atoning sacrifice, and the assertion that believers, being saved by grace, were not required to obey the commandments of God. *The second* was written to some lady of rank and piety, to encourage her to persevere in the truth and love of God, and to exhort her to beware of those heretics who denied the incarnation of Christ. *The third* was written to Gaius, a man of great wealth, piety, and hospitality, to request him to help forward some missions among the Gentiles.

THE EPISTLE OF JUDE

Jude, or Judas, who was surnamed Thaddeus, and Lebbeus, was the son of Alphæus and Mary, and brother of James the Less, and one of the twelve apostles. His epistle was written, probably, between A. D. 64 and 70. It was not, as is commonly thought, addressed to any one church in particular, but was a general letter to all believers. It was designed to guard believers against the false teachers who had begun to insinuate themselves into the Christian Church, and to urge them to contend with the utmost earnestness for the true faith, against the dangerous opinions such teachers promulgated, making religion to consist in a bare speculative belief, and an outward profession of the gospel.

THE REVELATION.

Besides his gospel, and three epistles, the Apostle John was the author of this last book of the New Testament, to which the word *Apocalypse*, signifying *revelation*, is particularly applied. It was written about the year 96. John was banished to Patmos by Domitian, from which he was permitted to return after the death of that emperor, which happened about the time just mentioned. In his exile the Apostle was favored with the appearance of the Lord Jesus Christ to him, and was repeatedly commanded to commit to writing the visions which he beheld. The design of the book is two-fold: first, generally to make known to the Apostle "the things which are," that is, the then present state of the Christian churches in Asia, and, secondly, and principally, to reveal to him "the things which shall be hereafter," or the constitution and fates of the Christian Church, through the several periods of propagation, corruption, and amendment, from its beginnings to its consummation in glory. "To explain this book perfectly," says Bishop Newton, "is not the work of one man, or of one age, but probably it never will be clearly understood, till it is all fulfilled." It is graciously designed that the gradual accomplishment of these predictions should afford, in every succeeding period of time, additional testimony to the divine origin of our holy religion.

Thus, as we have observed, in advancing, if Jesus appears to us in the gospels, as a weeping babe, a man of sorrows, and a writhing sufferer, we see him in the closing book of the canon, a glorious conqueror, with prostrate saints adoring him, and many crowns upon his head. Thus, too, is it seen, that if God's Book began with a record of Paradise lost, it ends with *more* than Paradise regained.

“As through the artist's intervening glass
Our eye observes the distant planet pass,
A little we discover, but allow
That more remains unseen than art can show;
So, whilst our mind its knowledge would improve,
(Its feeble eye intent on things above,)
High as we may lift our reason up,
By Faith directed, and confirmed by Hope;
Yet we are able only to survey
Dawnings of beams, and promises of day.
Heaven's fuller effluence mocks our dazzled sight;
Too great its swiftness, and too strong its light;
But soon the 'mediate clouds shall be dispelled,
The Sun shall then be face to face beheld,
In all his robes, with all his glory on,
Seated sublime on his meridian throne.”

Scripture Difficulties.

LIKE all other ancient writings, the Holy Scriptures present many difficulties. Some of these are not easy of solution, while others may be satisfactorily explained. The existence of difficulties in such a book was to be expected, and therefore cannot be wondered at. It is a matter of astonishment, indeed, that more are not to be found in it. This must be evident to any one, on reflecting that "the books of Scripture were written by different persons, in almost every variety of circumstance; that they refer to people whose customs and habits were totally dissimilar to our own; that they narrate histories of which we possess no other authentic documents, which might reflect light on some obscurity of expression or vagueness of description; that they were written in other languages than those in which we now possess them; and that, in addition to the mutability of language, there are the difficulties of translation out of one tongue into another."

The proper spirit in which to deal with these difficulties is, to remove them as far as this is practicable, and to cleave and submit to the truth, even when every cloud cannot be cleared away from it.

We should imitate the example of the Apostles, who, when some of the disciples were offended by what they called a "hard saying," so as to forsake Christ, silenced every objection with this—"Lord, to whom shall we go? thou hast the words of eternal life, and we believe, and are sure, that thou art the Christ, the Son of the living God." When Moses saw an Egyptian fighting with an Israelite, and trying to destroy him, he slew the Egyptian and let the Israelite go. When he saw an Israelite fighting with an Israelite, he separated them and made them friends. Even so, whenever and wherever we see an error assaulting or overlaying a truth, let us destroy the error and emancipate the truth; but when we see a truth seemingly in conflict with a truth, let us reconcile them, and show them thus *reconciled to all*.

DIFFICULT TEXTS EXPLAINED.

GENESIS, i. 1. "*In the beginning, &c.*" It is not said whether this "beginning" was the commencement of time, or far back of the creation of man, and long before the present geological period.

GENESIS, i. 5. "*And God called the light day, &c.*" Though the sun was not made until the fourth day, it is not true that there could be no day without the sun, as some have affirmed. By recent discoveries (or rather, the recent revival of old ones) we are taught to believe that light does not consist in certain particles coming to us in a direct ray from the sun, or any other luminous body; but is a subtle fluid diffused through all space, and capable of being acted on in a thou-

sand various ways. It is not said that the sun, as a body, was *created* on the fourth day, but only that it was then *appointed* for a special purpose

GENESIS, i. 26. "*Let us make man in our own image, &c.*" that is, naturally, in spirituality and immortality; morally, in "righteousness and true holiness," and politically, as having dominion over all the earth.

GENESIS, ii. 3. "*He had rested from all his works, &c.*" This refers to God's cessation from *creating* and *making*; and, John, v. 7, refers to the ceaseless workings of providence.

GENESIS, ii. 5. "*And there was not a man to till the ground.*" This verse is not contradictory to chap. i. 27, where the creation of Adam had been already affirmed. The inspired historian first gives a general account of the whole creation, in six days, and then, carrying on his history, describes particularly the formation of Adam and Eve.

GENESIS, iv. 6. "*Cain went out from the presence of the Lord:*" that is, went out from the place of worship and of Divine manifestation.

GENESIS, iv. 7. "*If thou doest well, shalt thou not be accepted?*" &c. Sacrifices were of two sorts, *eucharistical* and *expiatory*; the former consisting of the fruits of the earth, the latter of a living animal, the life of which God would accept instead of that of the offender. Abel brought a sacrifice of atonement, acknowledging himself a sinner. Cain brought a sacrifice of thanksgiving, expecting to be accepted without repentance. God thus expostulates with Cain: "If thou wert so righteous as to need no atoning sacrifice, thou shouldst be accepted; as thou art not, sin will lay in the way till thou hast removed it by an atoning sacrifice of sin-offering."

GENESIS, iv. 17. "*And Cain knew his wife, &c.*" It is asserted that Adam "begat sons and daughters," (Gen. v. 4,) meaning, doubtless, sons and daughters not named in any catalogue of his children. Nor did Cain sin by marrying his sister, as there was a necessity for such marriages at the time, and the law forbidding them had not been given.

GENESIS, iv. 26. "*Then began men to call upon the name of the Lord.*" Men had begun to do so before. Dr. Boothroyd, and others, translate the passage, "Then began men to be called by the name of Jehovah."

GENESIS, vi. 3. "*My spirit shall not always strive with man.*" Not always *plead* with man on account of his errors, for he is flesh, yet his days shall be 120 years.—Dr. Boothroyd.

GENESIS, vi. 6. "*And it repented the Lord that he had made man,*" &c. God accommodates his language to our conceptions, that we may more easily apprehend his character and perfections. Here, the cause is put for the effect, by a well known figure of speech, and the change of His mind signifies merely a change of dispensation. The repentance was only apparent.

GENESIS, ix. 25. "*And Noah said, cursed be Canaan, a servant of servants shall be he unto his brethren.*" Infidels cavil at this curse, because it falls on the descendants of the offender, *Ham*, the son of Noah. It may be replied, that the curse fell upon the offender in his own proper person. The vices of the Canaanites could not but be their plague, whatever had been the character of Ham. The wretched slavery of that people was not inflicted in consequence of their father's crime, but their slavery was foretold as a punishment on their ancestor. Had he been a good and righteous man, he might have been spared the foresight of so much misery.

GENESIS, xxii. 2. "*Take now thy son, thine only son,*" &c. God had no design to accept such a sacrifice, nothing more was intended than to make trial of the faith of the patriarch, and furnish a noble example of obedience to succeeding generations. But, if Isaac had been slain, would any injustice have been done? Not surely to Isaac, whose life was forfeited by sin, like that of all other men, and might be taken from him in this way as well as by disease. It would have been painful to his father to be the agent; but the right of the Supreme Governor to prescribe any service to his subjects is indisputable, and in obeying Him they can do no wrong.

GENESIS, xii. 13. "*Say, I pray thee, thou art my sister,*" &c. Abram, in this instance, evidently did wrong, but neither God nor his historian is responsible for the prevarication. It is merely recorded as a historical fact, without any approval or attempt at palliation. The same thing is true of the faults and sins which are recorded of Moses, David, Jonah, Elijah, Peter, &c. The registering of these things is proof of the stern fidelity of the sacred writers.

GENESIS, xxxvi. 2-3, as compared with chap. xxvi. 34. In the East different names were often applied to one person. Esau had three wives, and each of them is spoken of under two names, making six names for them all.

GENESIS, xvi. 8-27. For the genealogical list of Jacob's family, here given, as consistent with itself, and reconcilable with Stephen's statement in Acts, vii. 14, see a subsequent chapter.

EXODUS, iv. 21. "*I will harden Pharaoh's heart.*" Properly, I will permit Pharaoh's heart to be hardened. God did not actually interfere to strengthen and confirm the ob-

stinacy of Pharaoh, but, moved by that obstinacy, He withdrew from him, gradually, all the restraints of His grace; and, as these restraints were removed, the heart of the king was more and more hardened.

EXODUS, vii. 11. "*Then Pharaoh also called the wise men and the sorcerers,*" &c. It is not true, as has been alleged, that the magicians performed miracles as well as Moses. In every instance in which they attempted to compete with him, they fell infinitely below him, and at last gave up the attempt, confessing that "the finger of God" was with him.

EXODUS, xi. 2. "*Speak now in the ears of the people, and let every man borrow of his neighbour,*" &c. There is no evidence that the Israelites designed to deceive the Egyptians; everything in the narrative goes to show that the people expected to return, and were perfectly honest in thus dealing with their neighbors. The word *borrowed* is rendered *ask* in Psalms, ii. 8.

EXODUS, xx, 5. "*Visiting the iniquities of the fathers upon the children,*" &c. Apart from the teaching of the Bible, it is a fact which observation attests, that, in diseased constitutions, dishonored names, and broken fortunes, the physical consequences of the sins of parents are entailed upon their posterity.

EXODUS, xxv. 8. "*Let them make me a sanctuary, that I may dwell among them.*"

ACTS, vii. 48. "*The Most High dwelleth not in temples made with hands.*" The former text describes the majesty of God, the latter his grace. The one is his absolute dwelling, "light inaccessible, and full of glory:" the other is his special and gracious presence: "whosoever two or three are met together in my name, there am I in the midst."

NUMBERS, xxii. 22. "*And God's anger was kindled because he went.*" It is true that God told Balaam to go, (v. 20,) but as he was first positively forbidden to go, and, instead of obeying, yielded to temptation, (v. 17,) and persuaded Balak's messenger to remain all night, (v. 19), and thus sinned, God gave him up to his own wicked heart, and that his punishment might be wrought upon him, said, in answer to his solicitations, *go*.

NUMBERS, xxv. 9. "*And those that died in the plague were twenty and four thousand.*" Paul, in 1 Cor. x. 8, speaks of twenty-three thousand; but he refers only to those who "fell in one day," while the text includes all that died on that occasion, even those who were destroyed by the judges.

DEUTERONOMY, x. 6. "*There*" (at Mosera) "*Aaron died, and there he was buried.*" It is said, in Numbers, that Aaron died at Mount Hor. Mosera was the name of the district in which Hor is situated. Besides, the word *there* (*scham*) may be here used to designate the time of Aaron's death, and be translated *then*, or *at that time*, as it is in several other passages.

DEUTERONOMY, xxxiv. "*Death of Moses.*" There is reason to believe that this passage originally formed an introduction to the book of Joshua, and became separated from it by the division of the books into chapters and verses, or at some earlier period.

JOSHUA, x. 13. "*And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.*" The miracle here recorded, was known to those of old who had no means of access to the divine writings. We find the event mythologically related, and there is not one system of belief, of which astronomical observations have formed a part, in which this "long day" has not been noticed.

In the original, the phrase, "Sun, stand thou still," is,

"Sun, be thou dumb (*withhold thy influence*) while over Gibeon, and thou, Moon, over the valley of Ajalon." There are two reasons why Joshua called upon the "*Sun*" to stand still, instead of giving the scientific command according to our ideas,—"*Earth*, stand thou still." 1. The command was not addressed to the sun only, but to the sun and moon jointly. "Sun, stand thou still," or "withhold thine influence," would have the effect of restraining the operation both of *earth* and moon, and keeping them in their relative position. 2. The command, as given, would be more intelligible to those to whom the words were addressed. As the Amorites were pre-eminently adorers of the heavenly bodies, it would tend to show them how great was the power of the true God against those very beings whom they worshipped, if Joshua uttered his command as he did, to the objects of their idolatry. So, likewise, the suspension of a general planetary law would plainly affect the moon as well as the sun, and thus would it appear, as though Joshua had been well acquainted with this fact.

The phrase, "Sun, stand thou still," does not necessarily mean that its influence was *suddenly* withdrawn. All we are told is, that the sun "*hasted* not to go down for a whole day." The sun slackened its apparent motion, or we may say the earth slackened, at the Divine command, its actual motion, and thus, though there would be an apparent cessation of the motion of the sun, it would be but gradually stayed, and stayed only for such a period, as in the exercise of His wisdom, God thought fit to permit. But we must observe that the term, "Be thou dumb," or "withhold thine influence," is one which is peculiarly applicable. It is a form of expression to be found, not only in the Hebrew language, but in other idioms; and we have an instance of this in one of the most sublime poets, (Dante,) who, whether he copied from the divine writings, or whether it struck his own mind, speaks of the sun as being silent, when referring to those places where the light of the sun is not seen. If, then, we under-

stand that the earth did stay its motion in obedience to the command, "Sun, stand thou still," or "withdraw thine influence," that that motion was gradually slackened for the period during which the miracle lasted, and that then it continued at the rate at which it had gone on before, we shall see an easy mode of understanding how the miracle was performed, and we shall see the entire applicability, both spiritually and philosophically, of the words which were spoken.

JUDGES, xi. 30, 31. *Jephthah's vow.* Infidels have made this narrative a ground of railing against the Bible, and Scripture expositors have been greatly embarrassed with it. Some of the latter, maintain that the fair victim of what they regard as a rash vow, was actually put to death; others contend that she was only devoted to a life of pious celibacy. Both parties, however, have shown that there is here no room for infidel scoffs, since, if such an execution was perpetrated, it was done in flagrant violation of the divine precepts, (Lev. xviii. 21; ch. xx. 2-5; Deut. xii. 29, 30, 31,) and only proved that this Judge of Israel was extremely ignorant of the Mosaic law, and if he only devoted her to the service of the tabernacle, he still displayed a want of knowledge of the Levitical code, in supposing that he "could not go back" from his vow, there being an express provision that such vows might be commuted. (Lev. xxvii. 1-8.)

That there was no real sacrifice in the case, the following considerations have been adduced to show. How such a sacrifice could be lawful, cannot be discerned, as the high-priest himself could not offer what he pleased for sacrifice, if it were not of that kind which God had appointed. If Jephthah was stained with the blood of his only child, it is not conceivable that his name would have been enrolled in the New Testament, among the illustrious examples of faith and piety. Jephthah in his negotiations with the king of the Ammonites showed himself a man of justice and humanity, soundness of mind, strength of understanding and of argumentation, and

accurate acquaintance with the laws and records of his nation. The last words of his vow in the Hebrew, will fairly admit of this rendering—"Shall surely be consecrated to the Lord, or I will offer it a burnt-offering." In making his vow, may he not be supposed to have imagined that, on his return, he might meet his flock of sheep or herd of goats, and that in this case his purpose was to offer a hecatomb of these animals as a grateful oblation to God; but that meeting his own daughter, and instantly remembering that the performance of his vow in causing her to spend her days in God's service, and exempt from the duties of a wife and mother, would dash his hope of posterity, this thought occasioned the mental disturbance expressed by rending his clothes. Can it be imagined that the daughter, if she knew she was to be laid upon a flaming altar, would have coolly asked for two months, merely to bewail her virginity? If Jephthah could allow her two months, why not twenty years? If, when she returned to her father at the set time, and he sacrificed her, would the historian have gravely added, "And she knew no man?" Does not this clause show that the vow had its fulfilment in her continuing to the end of her days in celibacy? Would the virgins of Israel have gone to Jephthah's daughter to "comfort her four days in a year," if she had been numbered with the dead?

1 SAMUEL, xxviii. 7-25. *Saul and the witch of Endor.* Henry thinks that the fallen angels might attend upon the call of a sorceress, and therefore takes it for granted, that an evil demon, raised by the arts of witchcraft, assumed the shape of Samuel; and, personating the prophet, answered the inquiries of Saul. The profound silence of Scripture with respect to the manner of operation in effecting this, should teach us "not to covet to know these depths of Satan, or the solution of such mysteries of iniquity." Some commentators consider the apparition of Samuel to Saul as a real miracle, produced, not by the arts of sorcery, but by the finger of God.

Modern expositors have supposed, that as God overruled Balaam when seeking for enchantments, and compelled him to utter a true prophecy,—and as he sent a messenger of death to Ahaziah at the time when that prince was sending to inquire of Baal-zebub, the god of Ekron, so at the instant when Saul was appealing to a witch, the true Samuel was made to appear for his greater terror and punishment, by confirming the immediate execution of the sentence before passed upon him.

2 KINGS, xx. 11. *The sun-dial of Ahaz.* This miracle appears, at least in one point, to be even greater than that of Joshua, for whereas Joshua only commanded the sun to stand still, while the armies of the Lord fought against their adversaries, it would seem in this case as though the work of creation had been, so to speak, undone,—as though the earth had been turned back upon her axis, in order to testify the Lord's favor towards one of his servants, so that the miracle appears to be greater in itself, and more wonderful in proportion to the less amount of cause for its exhibition. "As the miracle," says one, "specifies a particular sun-dial, and claims no other object than the satisfaction of Hezekiah's mind by giving him "a sign," it may be held more in accordance with the importance of the case, that the miracle should have been wrought upon the *sun-dial*, and not upon the sun." Be this as it may, (though we do not admit the view), "it is not *necessary* for the understanding of the text, to suppose that either the sun or the earth changed its course ten degrees, or even one degree. The intervention of a light mass of vapor between the dial and the sun, would have refracted his beams sufficiently to bring back the shadow of the style ten degrees, measuring perhaps ten minutes, or even less.

PSALMS cxl. 10; cxxix. 6; cxliii. 12; lviii.; lix. *Instances of what are called IMPRECATIONS in Scripture.* Some of these expressions might be rendered, with equal correctness, predic-

tions of what shall be. If we take the severest sense, we must remember that David wrote them, not as a private man venting his personal feelings, but as a judge pronouncing what God had authorized. Their crimes justly deserved these penalties, and the Psalmist, as the mouthpiece of God, faithfully pronounced them.

PSALM cx. 3. "*From the womb of the morning thou hast the dew of thy youth.*" Thy progeny shall be numerous, and beautiful as the dew-drops of the morning.

PSALM cxliv. 8. "*A right hand of falsehood.*" The right hand was held up when taking an oath; this means they were given to false swearing.

PROVERBS xxvi. 4, 5. "*Answer not a fool. . . . Answer a fool.*" Contend with a fool, yet reprove a fool.

ECCLESIASTES, i. 9. "*There is no new thing under the sun.*" No new expedient found to make men happy.

ECCLESIASTES, vii. 16. "*Be not righteous overmuch.*" Understood, satirically, to mean, if you would pass current with the world, a little religion will go a great way, and please them better than much.

ECCLESIASTES, vii. 17. "*Be not overmuch wicked.*" Satirically, because you will not be tolerated in society if you exceed certain excesses.

ISAIAH, xxii. 22. "*I will lay upon his shoulder the key of the house of David.*" A large key, carried on the shoulder, was an ensign of authority.

ISAIAH, xlv. 20. "*Is there not a lie in my right hand?*" Have I not an idol (*a lie*) near me at all times?

ISAIAH, xlv. 7. "*I form the light, and create darkness, I make peace, and create evil: I the Lord do all these things.*" The Lord sends wars, pestilence, calamities, and other evils, as punishments for national sins; it is in this, and not the sense of an originator of evil, that he is said to *create evil*.

ISAIAH, lxiii. 17. "*O Lord, why hast thou made us to err from thy ways, and hardened our hearts from thy fear?*" "Why dost thou suffer us to err from thy ways to harden our hearts from fear of thee?"

JEREMIAH, xx. 7. "*O Lord, thou hast deceived me, and I was deceived.*" The passage alludes to the encouragement God gave the prophet to take office, and critics have rendered it, "Thou didst persuade me, and I was persuaded."

EZEKIEL, xiv. 9. "*I, the Lord, have deceived that prophet.*" I, Jehovah, have permitted that prophet to be deceived.

HOSEA, i. 2. "*Take unto thee a wife of whoredoms.*" Eminent critics consider this as spoken in parabolic terms, to show the Jews the abomination of their idolatries.

MATTHEW, iii. 4. "*Locusts and wild honey.*" A species of the grasshopper or locust, very common in the East, is still used there as an article of food, being dried, ground, and made up into bread.

MATTHEW, iv. 8. "*All the kingdoms of the world.*" All the surrounding kingdoms, many of which could be seen from certain elevated spots in and about Judea.

MATTHEW, x. 34. "*Think not that I am come to send peace on earth: I came not to send peace but a sword.*" This is not a contradiction of those passages that announce the Saviour as the Prince of Peace. The gospel may be the *occasion* of war, but in itself it is the *cause* of peace. Its holiness coming

into collision with men's sins—its denunciations of iniquity falling on those that love it—its rebuke of the most plausible hypocrisy, and its recognition of the least heart-felt desire “to do justly and love mercy”—its enshrining the least seed of truth, and its indifference to the largest husk of ceremony, are calculated as soon as introduced into a fallen world, to rouse the resistance of wicked men. But such resistance is not the fruit of Christianity, but of corrupt human nature, hating, and seeking to repel the approach of truth.

MATTHEW, xii. 31. “*The blasphemy against the Holy Ghost shall not be forgiven unto men.*” From the connection, it is generally inferred that the sin against the Holy Ghost was the ascribing the miracles of Christ to Satanic agency, which could only have been occasioned by a wilful and malignant opposition to Christ. When the same is manifested in opposing the revelation of the Holy Spirit against the clearest and strongest convictions of conscience, the result is the same. But as unpardonable sin hardens the heart, where there is a spirit of deep contrition for sin against God, this sin cannot have been committed, though there may have been near approaches to it. “It shall not be forgiven him, neither in this world nor that which is to come,” is not to be understood of sin ever being forgiven in the next world, but is a strong expression for, it shall *never* be forgiven. There has been a greater variety of opinions in regard to the sin against the Holy Ghost, than any other question within the range of theological discussion. Epiphanius believed it to be, “villifying the Holy Ghost;” Hillary, “the denial of God in Christ;” Cyril, “an unmeet expression of the Spirit;” Augustin, “final impenitence;” Ambrose, “the blasphemy of infidelity;” Lyra, sinning maliciously against the truth;” Beza, “universal apostasy from God, by which the majesty of God is maliciously opposed;” Musculus, Bucer, Calvin, Piscator, “opposition to the Word of God, while convinced of its Divine authority;” Chrysostom, “blasphemy in the face of miracles.”

MATTHEW, xvi. 18. "*Thou art Peter, and upon this rock I will build my church.*" Certainly not upon the feeble Peter who denied his Master: Peter's name signified rock, and the words seem to mean, Thy name is *rock*, but upon another rock, upon myself, the sure foundation-stone, I will build my church.

MATTHEW, xvi. 19. "*And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.*" Keys signify authority, Isa. ix. 5; xxii. 22; Rev. iii. 7. The *binding* and *loosing*, as Lightfoot proves from Jewish writings, refers to instructions, doctrines, and not to persons, and the passage signifies the inspiration of the Apostles to confirm or reject doctrines and customs as the Spirit should teach them.

MATTHEW, xiii. 12. "*Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.*" One special gift of God to his people is an earnest of others; so that he who has *faith and grace*, shall receive further communications of knowledge, wisdom, holiness, and every blessing of salvation, till he has a great abundance, whereas he, who has not *faith and grace*, shall at last be deprived of all his other attainments and advantages, in which he trusted and gloried.

He who hath considerable religious knowledge, and takes that care to improve it which men are observed to do with their wealth, will find it increase: while those who have but little, and manage it as the poor are often observed to do, will find it come to nothing. The little he had learned will slip out of his memory, he will be deprived of it, and in that sense it will be taken from him. God never intended that men should attain heavenly *knowledge* any more than earthly, without labor, pains, and attention.

MARK, vi. 5. "*He could there do no mighty work.*" Not that he had not power, for he did cure a few sick; but the unbelief of the people prevented them from applying to him. See MATT. xiii. 58.

LUKE, xiv. 26. "*If any man come to me, and hate not his father and mother,*" &c. The word "hate" is used in Scripture comparatively with love. Thus, it is stated, in Gen. xxix. 31, "When the Lord saw that Leah was hated;" but this is explained in the preceding verse (v. 30), "he loved Rachel more than Leah;" "hated," in verse 31, is the "less loved" in verse 30. So, "if any man hate not his father," &c., must mean, "If any man love his father above me, serve, or sacrifice, or suffer for an earthly relationship more than for me."

LUKE, xvi. 9. "*Make to yourselves friends of the mammon of unrighteousness.*" &c. Mammon was the heathen god of plenty. *Mammon* here means *money*: make friendship by a benevolent use of this, especially among the household of faith.

LUKE, xviii. 25. "*For it is easier for a camel to go through a needle's eye,*" &c. This proverbial expression will appear less strange, if we consider that doors in the East, at least those of the inclosures about their houses, were very low, so made as some defence against the sudden incursions of the mounted Arabs of the desert. Through these their camels were made to enter, kneeling, with considerable difficulty. So that, to force a camel through a doorway as small as the eye of a needle, came to be thought of.

JOHN, i. 21. "*Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.*" John the Baptist was not literally the person of Elias, and it was proper for him to say he was not, in order to correct the gross notions of the Jews on that subject. Had he answered in

the affirmative, he would have confirmed them in a gross falsehood. Yet John the Baptist was that Elias of whom the prophet Malachi spoke (chap. iv. 5); that is, as Luke expresses it, "he came in the spirit and power of Elias" (chap. i. 17); and so was, as it were, another Elias.

JOHN, v. 40. "*Ye will not come to me that ye may have life:*" also, Ezek. xviii. 31, "Why will we ye die?" If it be asked, why does not the Almighty do what he thus seems so much to desire? the answer is, God will not treat men as dead machines, or as irrational and irresponsible creatures. He will not drive men to heaven by force. He draws with cords of love, and with hands of a man. He stands at the door of the human heart and knocks for admission. He will conciliate where he might coerce and command.

JOHN, xix. 14. "*And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king!*" Mark says, Christ was crucified about the *third* hour. The word *sixth*, in the text, is thought by many eminent critics to be a mistake of some copyist, as a few old MSS. read *third* instead. Calvin, Grotius, and some others, think the two Evangelists adopted different modes of reckoning time, in one of which the day was divided into twelve hours, beginning at sunrise, and in the other of which it was divided into four parts, of three hours each, which would make the sixth and third coincide. Some think John followed a Romish custom of reckoning the hours from midnight.

JOHN, xix. 34. "*But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*" It appears that the spear went through the pericardium and pierced the heart, and that the *water* proceeded from the former, and the *blood* from the latter.

JOHN, xx. 29. "*Blessed are they that have not seen, and yet have believed.*" also, LUKE, x. 23, "*Blessed are the eyes which see the things which ye see.*" The former of these passages pronounces a blessing upon those who saw the fulfilment of what others have believed; the latter upon those who should believe the Gospel on the ground of their testimony, without having witnessed the facts with their own eyes. There is no contradiction in these blessings, for there is a wide difference between *requiring sight as the ground of faith*, which Thomas did, and *obtaining it as a completion of faith*, which those who saw the coming and kingdom of the Messiah did. The one was a species of unbelief, the other was faith terminating in vision.

ACTS, vii. 14. "*Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls.*" For explanation of this verse see subsequent chapter.

ACTS, xxii. 9. "*And they that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me.*" ACTS, ix. 7. "*And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.*" The statement in these two passages contains a variety, but no contrariety; the former observing that the men "*heard a voice,*" the latter, that "*they heard not the voice of him that spoke*" to Saul. They heard a sound which terrified them, but did not understand the meaning, which Saul did. The one says that they "*saw the light,*" the other that they "*saw no man.*" In all this there is no inconsistency.

ROMANS, v. 9. "*Justified by Christ:* v. 1. "*Justified by faith.*" JAMES, ii. 24. "*By works a man is justified.*" The contradiction here is only apparent, not real. We are justified by Christ, *meritoriously*; by faith, *instrumentally*; by works, *declaratively*. Christ's righteousness is the ground of our justification; faith is the medium or means by which

that righteousness becomes ours, and a holy life is the visible evidence of our acceptance with God, and title to happiness.

ROMANS, vi. 17. "*But God be thanked, ye were servants of sin.*" The original is often elliptical, and in such cases the deficiency should be supplied. "*Though ye were the servants of sin,*" &c .

ROMANS, viii. 19. "*For the earnest expectation of the creature waiteth for the manifestation of the sons of God:*" generally understood to mean that, the whole visible creation waits anxiously for the time when the sons of God shall be manifested, and the earth and its creatures be restored to the primitive state of their creation.

ROMANS, ix. 3. "*For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.*" It would be absurd to suppose that the Apostle wished himself eternally cursed; but the language seems to intimate his willingness to die what was deemed an accursed death, such as Paul's Lord endured, so that he could be the means of saving his countrymen. Compare GAL., iii. 13.

ROMANS, ix. 18. "*Whom he will he hardeneth.*" He suffereth to be hardened.

ROMANS, ix. 22. "*What if God, willing to show his wrath,*" &c. He may show his wrath in punishing the guilty without any impeachment of his justice. "Vessels of wrath fitted for destruction." Not fitted by God, but by themselves, by their own sins. "Vessels of mercy:" made meet for heaven by Divine grace.

1 CORINTHIANS, x. 33. "*I please all men in all things.*" GALATIANS, i. 10. "*If I yet please men, I should not be the*

servant of Christ." The former is that sweet inoffensiveness of spirit which teaches us to lay aside all self-will and self-importance; that charity which "seeketh not her own," and "is not easily provoked." The latter spirit referred to, is that sordid compliance with the corruptions of human nature, of which flatterers and deceivers have always availed themselves, not for the glory of God or the good of men, but for the promotion of their own selfish designs.

1 CORINTHIANS, xi. 27. "*Guilty of the body and blood of the Lord.*" Liable to the punishment due to those who "dishonor the symbols of the Lord's body and blood."

1 CORINTHIANS, xv. 29. "*Baptized for the dead*" means here, in the room of, filling up the places of the dead who have fallen by martyrdom, or otherwise died in the faith of the same Lord.

2 CORINTHIANS, xii. 16. "*Nevertheless, being crafty, I caught you with guile.*" The Apostle clearly uses the language or charge of an accuser. He does not confess the truth of the charge of craftiness, but concedes it so far only as to turn the point against his accuser.

HEBREWS, vi. 46. "*For it is impossible for those who were once enlightened,*" &c. Nothing is impossible with God; but God works by means, and the persons here alluded to are confirmed apostates, who, having abandoned forever all the means of grace, have cut themselves off from all the hopes of glory.

HEBREWS, vii. 3. "*Without father, without mother, without descent, having neither beginning of days, nor end of life.*" Melchisedec is here taken as a type of Christ, from certain peculiarities respecting him. He was "without recorded father, without recorded mother, without priestly pedigree," either by father or mother's side; nor have we any account

of the beginning of his days, or of the end of his life and ministry.

HEBREWS, xi. 33; xi. 39. "*Who, through faith, obtained promises.*" "*And these all received not the promise.*" The "promises" referred to, are those which were fulfilled during the Old Testament Dispensation. The "promise" mentioned was that of the coming of the Messiah, in the faith of which the fathers lived and died, but saw not its accomplishment.

HEBREWS, xii. 17. "*For he found no place of repentance, though he sought it carefully with tears.*" No place for repentance in his father's mind. Such as wilfully renounce Christianity will find no place for repentance in God, who has connected apostasy with ruin, though no true penitent ever sought mercy in vain.

JAMES, ii. 10. "*He that offendeth in one point is guilty of all.*" The divine law tolerates sin in no respect, and in no instance. The man who violates it in one particular, shows that there is in him the spirit of disobedience. The angels only sinned once. It was by one offence that Adam incurred the penalty of death.

1 PETER, iii. 19, 20. "*He went and preached unto the spirits in prison.*" Not in prison in Noah's days, but shut up for their unbelief in the prison of darkness, when the Apostle wrote about them.

1 JOHN, v. 16. "*There is a sin unto death, I do not say that he shall pray for it.*" The sin of malicious unbelief, showing itself by speaking evil of the miraculous works of the Spirit, as the Jews did, apostatizing from the truth, and final impenitence.

JUDE, 9. "*Yet Michael the archangel, when contending with the devil he disputed about the body of Moses.*" There are

several conjectures respecting this passage, but that which seems most likely, is that Satan would fain have prevented the interment of the body of Moses, that its exposure might lead the Israelites to pay divine honors to it, from their strong propensity to idolatry.

REVELATIONS, ii. 17. "*To him that overcometh, will I give a white stone,*" &c. It was a custom among the ancients to give their votes by white or black stones: with these they condemned the guilty, with those they acquitted the innocent. In allusion to this ancient custom, our Lord promises to give the spiritual conqueror the white stone of absolution or approbation; and inseparably connected with it a new name of dignity and honor, even that of a child of God, and heir of glory, which is known only to himself, or the inhabitants of that world to which he shall be admitted, and who have already received it.

The Flood.

GEN. VIII.—A. M. 1656. B. C. 2293.

“ And now, the thickening sky,
Like a dark ceiling stood, down rushed the rain
Impetuous, and continued till the earth
No more was seen. The floating vessel swam
Uplifted, and secure, with beaked prow,
Rode tilting o’er the waves: all dwellings else
Flood-overwhelmed, and them, with all their pomp,
Deep under water rolled; sea covered sea,
Sea without shore: and in their palaces,
Where luxury late reigned, sea monsters whelped
And stabled. Of mankind, so numerous late,
All left in one small bottom swam embarked.”

“ In all pursuits,” says an amiable philosopher, “ I think it is better to be wholly ignorant and unskilled, than half-learned and half-expert. Philosophy, too, they say, it is better never to have touched, than to have but partially tasted, inasmuch as those become most malicious, who, pausing in the porch of science, turn away without proceeding further.” Nothing has proved the accuracy of these observations so well as the connexion between the natural sciences and revealed religion. It has been the malice of superficial men, who had not patience or courage to penetrate into the sanctuary of nature, that has suggested objections from her laws, against

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truths revealed. Had they boldly advanced, they would have discovered, as in the cavern-temples of India and Idumea, that the depths which serve to conceal her darkest mysteries, may the soonest be changed into the fittest places for profound adoration."

In reference to the Scripture history of the deluge, in particular, men have been led to cherish incredulity by being in that middle state between ignorance and knowledge, which, aside from a natural distaste for its truths, is the most dangerous enemy of religion. They have thus exemplified the poet's sentiments :

"A little learning is a dangerous thing,
Drink *deep*, or taste not the Pierian spring :—
There *shallow* draughts intoxicate the brain,
And drinking *largely* sobers us again."

To express the same general sentiment in the words of inspiration itself ; professing themselves wise, they become fools, and change the truth of God into a lie.

To all the arguments urged against an universal deluge, it is sufficient, on the principle, " Let God be true, and every man a liar," to oppose the plain declarations of Scripture. Other proofs, however, lying within our reach, may properly be referred to, and out of the great abundance which exists, we must, from due regard to our limits, necessarily confine ourselves to a very succinct statement of only a few.

" We are acquainted," says a forcible writer, " with no ancient people who were without traditions of this great event. From Josephus we learn that Berosus, a Chaldean historian, whose works are now lost, related the same things as Moses of the deluge, and the preservation of Noah in an ark. Eusebius informs us that the history of the flood was contained in the works of Abydenus, an Assyrian writer. Lucian, the Greek writer, says that the present is not the original race of men, but is descended from Deucalion, who was preserved in

an ark from the universal deluge which destroyed men for their wickedness. Varro, the Roman writer, divided time into three periods, the first from the origin of men to the deluge. The Hindoo purannas contain the history of the deluge, and of Noah under the name of Satyavrata. They relate that Satyavrata was miraculously preserved in an ark from a deluge which destroyed all mankind." The writer first quoted, adds, "that the whole of our globe has been submerged by the ocean is proved, not by tradition only, but by its mineralogical and fossil history. On the summits of high mountains, and in the centres of continents, vast beds of shells and other marine productions are to be found. Petrified fishes and sea-weed exist in the heart of quarries. The vegetable and animal productions of the torrid zone have been dug up in the coldest regions, as Siberia, and, *vice versa*, the productions of the polar regions have been found in warm climates. These facts are unanswerable proofs of a deluge."*

The length of the ark was "three hundred cubits." Some doubt has existed as to the kind of cubit here alluded to, whether it were the common cubit of eighteen inches, or the cubit of about three inches longer. But taking, says Bush, the shortest of the two, it is capable of demonstration, that it must have been of the burden of 43,413 tons. Now, a first-rate man-of-war is between 2200 and 2300 tons; the ark consequently possessed a capacity of storage equal to that of eighteen ships of the line of the largest class, which, upon a very moderate computation, are capable of carrying 20,000 men, with stores and provisions for six months' consumption, besides 1800 pieces of cannon. As all the various distinct species of four-footed animals may be reduced, according to Buffon, to two hundred or two hundred and fifty, it cannot

* The reader wishing to pursue this subject further, will be greatly aided by reference to the sixth of Dr. Wiseman's "Twelve Lectures on the connection between Science and Revealed Religion."—Gould and Newman.

for a moment be doubted, that the ark would contain the specified proportion of these, of birds, insects, and eight human beings, with the requisite supplies of food for a year. "Indeed, the truth is," observes Bishop Wilkins, "that of the two, it is much more difficult to assign a number and bulk of creatures necessary to answer the capacity of the ark, than to find sufficient room for the several species of animals already known to have been there. The objection, therefore, sometimes urged, that the ark was incapable of affording accommodation to its alleged inmates, falls to the ground."

As to the universality of the deluge, there is no room for doubt. Everything goes to prove, that, as Moses tells us, the waters covered the whole earth. If the waters had only overflowed the neighborhood of the Euphrates and the Tigris, they could not be fifteen cubits above the highest mountains, there was no rising to that height without spreading themselves, by the laws of gravity, over the rest of the earth, unless, perhaps, they had been retained there by a miracle, in which case, no doubt, Moses would have related the miracle, as he did that of the waters of the Red Sea, &c. It may also be observed, that in the regions far remote from the Euphrates and Tigris, viz.: Italy, France, Switzerland, Germany, England, the United States, &c., there are frequently found, in places many scores of miles from the sea, and even on the tops of high mountains, whole trees sunk deep under ground, also teeth and bones of animals, fishes entire, sea-shells, ears of corn, &c., petrified, which the best naturalists are agreed could never have come there but by the deluge. The icy masses of the polar regions, the river-banks, and the plains of Siberia, the loftiest mountains of the globe, the Andes of America, the Himalayas of Asia, all contain their relics. Humboldt found an enormous quantity of marine substances on the Andes, at the height of more than fourteen thousand feet above the level of the ocean. Beds of shells were found at Touraine, in France, twenty-seven miles in length and eighteen feet in depth, and others between South Carolina and

Mississippi, stretching along an extent of six hundred miles. The skeleton of a whale was discovered on Mount Sandborn, in Norway, at the elevation of more than three thousand feet, and a portion of another in Stappen, in Finmark, about eight hundred feet above high-water mark. The bones of elephants were found by Humboldt near Bogota, in South America, about seven thousand eight hundred feet above the level of the sea; and others were obtained by him from a place on the Andes, about two degrees of latitude from Quito and Chili. In the Royal College of Surgeons, London, are deposited the bones of deer and horses, found in masses, which descended with the avalanches from an elevation on the Himalaya mountains, computed at sixteen thousand feet above the ocean, to which, of course, with its rugged way, and region of eternal snow, these animals could never have ascended. So, too, the remains of the elephantine race have been discovered in great numbers in England, Italy, and Germany, and in the United States. They have been found in the State of New York, on the banks of the Ohio river, and in various points of the valley of the Mississippi.

Not to prolong this detail, I call attention to the vast deserts of the earth, those oceans of sands in Africa, in Persia, in Arabia, in America,—hundreds, and some of them thousands of miles in extent. The desert of Sahara, says Fairholme, is between two thousand and three thousand miles long, and seven hundred miles broad. The great salt desert of Persia is seven hundred miles broad. The plains of South America, and of Hungary, in Europe, are truly vast in their dimensions. In the extensive low plains of Carolina, marks of the former occupation of the sea are everywhere displayed. Extensive beds of oyster-shells are found at considerable depths, alternating with strata of blue clay. Pure sea sand is the prevailing soil of the deserts of Africa. The desert of Sahara contains wells of *brackish* waters. *Rounded pebbles* are found at their bottom. A traveller, M. Caillié, says of this desert, “the plains had the precise appearance of the ocean, perhaps,

such as the bed of the sea would have if left dry by the waters." The plain of the Crimea abounds in salt lakes and marshes. Petrifications and marine remains are everywhere found in great abundance.

The distinguished Cuvier, in his works, remarks, "If there be anything demonstrated in geology, it is, that the surface of our globe has been the victim of a great and sudden revolution, of which the date cannot go back much further than five or six thousand years;" and this has been the opinion of many eminent scientific men.

The deluge must, undoubtedly, be considered an altogether miraculous and supernatural event, sent as a punishment to men for the corruption then in the world; but it is at the same time interesting to notice how infidelity has lost, and is losing the aid of philosophy in framing objections to it. Keill formerly computed that twenty-eight oceans would be necessary to overflow the highest mountains to the height given by Moses; but we are now informed "that a further progress in mathematical and physical knowledge has shown the different seas and oceans to contain, at least, forty-eight times more water than they were then supposed to do, and that the mere raising of the temperature of the whole body of the ocean to a degree no greater than marine animals live in, in the shallow seas between the tropics, would so expand it as more than to produce the height above the mountains stated in the Mosaic account."

Tower of Babel.

GEN. x. 10.

THIS famous tower received its name from the fact that, when it was building, God confounded the languages of those who were engaged in the undertaking, about A. M. 1775, one hundred and twenty years after the deluge. It was designed by those who erected it, to serve as a national rallying-point, and thus to secure their union, and concentrate their feelings and interests, as well as to prevent their dispersion. It is also more than probable that it was intended as a place of worship, but not of the true God.

We find frequent allusions to this structure in ancient history. Herodotus and Strabo, both assert that there was a tower built in Chaldea, called the Tower of Belus, and that there were walks upon it, along which two chariots could drive abreast. Abydenus, as quoted by Eusebius, thus writes:—"There are, who relate, that the first men, born of the earth, (giants,) when they grew proud of their strength and stature, supposing that they were more excellent than the gods, wickedly attempted to build a tower where Babylon now stands. But the work advancing towards heaven, was overthrown upon the builders by the gods, with the assistance of the winds, and the name *Babylon* was imposed upon the ruins. Till that period men were of one language, but then the gods sent among them a diversity of tongues. And then commenced the war between Saturn and Titan." Eupolemus, as cited by Alexander Polyhister, affirms, "that the city of Babylon was built by giants who escaped from the flood, that these giants built the most famous tower in all history, and

that the tower was dashed to pieces by the almighty power of God, and the giants dispersed and scattered over the face of the whole earth." Josephus quotes from one of the Sybilline oracles, the following words, "When all mankind spoke the same language, some of them elevated a tower immensely high, as if they would ascend up into heaven, but the gods sent a wind and overthrew the tower, and assigned to each a particular language, and hence the city of Babylon derived its name."

It is the opinion of many that the tower described by Herodotus, as we have already seen, and which stood in the midst of Babylon, and was dedicated to the god Belus, was the Tower of Babel, re-edified from its ruins and freshly adorned by Nebuchadnezzar, the second founder of that far-famed city.

"Whether any traces now remain of this prodigious structure," says Professor Bush, "and if so, where they are to be sought for, is a question of somewhat difficult solution. Three distinct masses of ruin in the region of Babylon have been claimed by different writers as entitled to this distinction, viz., *Nimrod's Tower* at Akkerkoof, the *Mujelibee* about 950 yards east of the Euphrates, and five miles above the modern town of Hillah, and the *Birs Nemroud* to the west of that river, and about six miles to the south-east of Hillah. Niebuhr, Porter, and Rosenmüller concur with the traditions of the country in fixing upon the latter as the probable site of this earliest great work of man."

Genealogical List of Jacob's Family.

GENESIS, xlv. 8, 27.

It has been often objected by infidels that the genealogical list of Jacob's family, as given in these verses, is inconsistent with itself and Stephen's statement, in Acts, vii. 14. Let us look at these supposed discrepancies and we shall see that they can all be reconciled:—

1. In verse 27, the aggregate is stated at "*threescore and ten,*" (70).

2. In verse 26, "*threescore and six,*" (66).

3. In Acts, vii. 14, "*threescore and fifteen,*" (75).

In each of these cases the most precise phraseology is used to describe the persons intended to be included.

1. Verse 8. "These are the names of the children of Israel which came into Egypt, *Jacob and his sons.*" Thus, Jacob himself is here included.

LEAH.	{	<i>Jacob</i>	1
		<i>Reuben</i> —Hanoah, Pallu, Hezron, Carmi.....	5
		<i>Simeon</i> —Jemuel, Jamin, Ohad, Jachin, Zohar,	
		Shaul	7
		<i>Levi</i> —Gershon, Kohath, Merari.....	4
		<i>Judah</i> — Ez, Onan, Shelah, Pharez, Zarah.	
		(Sons of Pharez) Hezron, Hamul, Ez and	
		Onan died in Canaan, not included.....	6
		<i>Issachar</i> —Tola, Puvah, Job, Shimron.....	5
		<i>Zebulun</i> —Sered, Elon, Jahleel.....	4
	{	<i>Dinah</i> —(Jacob's daughter, Gen. xxx. 21)....	1

Brought forward..... 33

Verse 15. "These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah; all the souls of his sons and his daughters were thirty and three, (33).

ZILPAH.	{	<i>Gad</i> — Ziphion, Haggi, Shuni, Ezbon, Ezi,	8
		<i>Arodi, Areli</i>	
	{	<i>Asher</i> —Jimnah, Ishuah, Isui, Beriah, Serah	8
		(their sister), (sons of Beriah) Heber, Malchiel.....	

Verse 18. "These are the sons of Zilpah, and these bare unto Jacob, sixteen souls," (16).

RACHEL.	{	<i>Joseph</i> —Manasseh, Ephraim.....	3
		<i>Benjamin</i> —Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, Ard...	
			11

Verse 22. "These are the sons of Rachel, which were born unto Jacob. All the souls were fourteen," (14).

BILKAH.	{	<i>Dan</i> —Hushim.....	2
		<i>Naphtali</i> —Jahleel, Guni, Jezer, Shillem.....	
			5

Verse 25. "These are the sons of Bilkah, and she bare these unto Jacob; all the souls were seven," (7).

Total..... 70

Mark the precision of the language used (verse 27): "All the souls of the house (or family) of Jacob, which came into Egypt, were *threescore and ten*."

But, in verse 26, "All the souls that *came with Jacob*, which came out of his loins, besides Jacob's sons' wives, all the souls were *threescore and six*."

Now, observe, this last number includes only Jacob's *lineal descendants*, and of them, none but those "who came *with him* into Egypt." Therefore, Joseph and his two sons, who were already in Egypt, and Jacob himself (who did not "come out of his own loins,") must be deducted from the preceding total, and leaves precisely *threescore and six*.

Again, Stephen says, in Acts, vii. 14, "Then sent Joseph and called his father Jacob to him, and all his kindred, *threescore and fifteen souls.*"

This number evidently includes "Jacob's sons' wives," for they were "of his kindred," and were expressly sent for. Gen. xlv. 18, 19. How many of them were then living in Canaan we have no means of determining. Joseph's wife was already in Egypt; Judah's wife, we are informed, was dead (Gen. xxxviii. 12), and probably others. If, then, to the previous number of sixty-six we add nine, we have the exact number stated by Stephen—seventy-five (*threescore and fifteen*).

Destruction of the Canaanites.

JOSHUA, x. 40

ON the rigorous treatment of the nations of Canaan to which infidels and Deists have taken so many exceptions, the following facts and arguments challenge consideration:—*These nations were impious and profligate in a more than ordinary degree.* We have proof of this in Leviticus, ch. xviii. 24th, and following verses. They polluted and stained the land with abominable crimes, and these crimes or detestable practices were general among them. They were *customs* which were committed. They were also abominations *done unto their gods*. Now, it was for these odious and brutal vices which defiled the land, that the people were destroyed — “*therefore, I do visit the iniquity thereof upon it.*” Nor did this visitation occur until those nations had time, and were urged to repent, and their wickedness had reached such a height that it was no longer to be endured. This is plainly inferrible from Genesis, xv. where God tells Abraham, that his descendants of the fourth generation should return into that country, and not before,—and then adds, “for the iniquity of the Amorites is not yet full,”—which more than seems to indicate that, as long as their crimes were confined within any bounds, they were permitted to remain in their country.

If then the divine government is moral, and if vice ever deserves punishment, most justly was punishment inflicted on the Canaanites. And, hence it follows, that the destruction of these nations *immediately* by God, is no more a proof

that the Bible which records this event, is not the inspiration of God, than the destruction of nations by the sword of the conqueror, or by the breath of pestilence, is proof that there is no God in heaven, and that there is no moral government of the earth. This destruction, as an act of exemplary penal justice, was entirely consistent with the character of the Moral Governor of the Universe, and if God had effected it by an earthquake, burying the people under the ruins of their dwellings, no one would have thought that he dealt unjustly with them. Frequently do we see juries in our own country bringing in a verdict of guilty, the judge pronouncing sentence of death, and that sentence executed, and yet no one complains that there is anything wrong or unjust in the act.

Not only, however, may this event be regarded as one of equity to the guilty, but also mercy to the innocent. If the contagion of vice is more deadly in its results than the contagion of disease, and if, to arrest the latter, it is a beneficent act to interdict all communication between an infected city and the surrounding country, though the consequence may be the death of most of its inhabitants, then was it an act of goodness on the part of the Supreme Disposer, entirely to cut off a nation which set examples of the most flagitious criminality to all around, and all whose posterity (surely we may allow Divine Omniscience to know this) would only have grown up to add inhabitants to the world of darkness. "I am fond," says Bishop Watson, "of considering the goodness of God as the leading principle of his conduct towards mankind, of considering his justice as subservient to his mercy. He punishes individuals and nations with the rod of his wrath; but I am persuaded that all his punishments originate in his abhorrence of sin, are calculated to lessen its influence, and are proof of his goodness, inasmuch as it may not be possible for Omnipotence itself to communicate supreme happiness to the human race, whilst they continue servants of sin. The destruction of the Canaanites exhibits to all nations, in all ages,

a signal proof of God's displeasure against sin; it has been to others, and it is to ourselves, a benevolent warning."

To the objection urged, that *the destruction of the Canaanites confounded the innocent with the guilty*, a satisfactory reply may be given. It is to be recollected, that, if a man is immortal, the death of the body is by no means the greatest calamity which can befall him: it is even reasonable to believe, what the Scriptures intimate, that death is often a kind dispensation; that, among the wicked, they are sometimes removed "in whom there is found some good thing towards the Lord God of Israel,"* and that "the righteous is taken away from the evil to come."† It were as reasonable then to blaspheme the Divine Power which suffered Herculaneum to be overflowed with burning lava, Lisbon to be swallowed up by an earthquake, and the Caribs, and other nations of the West Indies, to be exterminated by the Spaniards, and which permits thousands of persons to be annually destroyed in Barbary and Turkey by the plague, and a third part of the human race to perish in infancy, as to revile the Divine Word, in which is recorded the destruction of the Canaanites by the sword of the children of Israel. Surely, if we would deny the God of Scripture for sanctioning the extirpation of a most abandoned nation, we must deny the God of nature for permitting such multitudes, not only of the wicked, but of the good, to perish by war and murder, by shipwreck and famine, by the convulsions of nature and the visitations of disease.

As to *the mode* of the punishment in question, it may be observed that there was a fitness in making the Israelites the instruments, because having witnessed the sufferings of the Canaanites, and knowing the cause of them, they would be more effectually restrained from imitating their abominable practices. Besides, as the people of those ages were affected by no proof of the power of the gods which they worshipped, so deeply, as by giving them victory in war; there was a propriety in ordering that the extermination of the Canaanites,

* 1 Kings xiv. 13.

† Isa. lviii. 1.

which might have been accomplished by a pestilence, by fire, or by earthquakes, should be effected by the Israelites, as mere instruments in the hands of a righteous Providence, inasmuch as this was the clearest and most intelligible method of displaying the power and righteousness of the God of Israel, his power over the pretended gods of other nations, and his righteous hatred of the crimes into which they had fallen.

Demoniacal Possession.

MATTHEW viii. 28, 34.

THIS subject has given rise to much discussion. One class of writers have supposed that the possessions mentioned in the Gospels, were real operations of devils; others, that they were nothing more than natural causes and effects, and were such diseases as are incident to men, but only with different names.

The cases in the New Testament, of which these different views have been taken, are as follows:—

1. That of the Gadarene demoniacs. { Matt. viii. 28, 34.
Mark, v. 1, 20.
Luke, viii. 26, 39.
2. That in the synagogue at Capernaum. { Mark, i. 23, 26.
Luke, iv. 33, 6.
3. That of the woman with a spirit of infirmity.—Luke, xiii. 10, 17.
4. That of the daughter of the Syro-Phœnician woman. { Matt. xv. 21, 28.
Mark, vii. 24, 30.
5. That of the lunatic child. { Matt. xvii. 14, 21.
Mark, ix. 14, 29.
Luke, ix. 37, 42.

In support of the common, simple, and ancient interpretation of these cases, notwithstanding all the difficulties which may seem to attach to it, viz: that the demoniacs mentioned were not merely madmen, but that their bodies were actually possessed, controlled, governed, and inhabited by wicked and impure spirits; the following arguments may be adduced:

Even admitting that the word *demons* generally signifies,

in the classics, and occasionally in the Scriptures, the soul of a dead person, yet almost uniformly throughout the New Testament, the signification of the word is so clear, that there can be no doubt it is rightly translated *devils*. Thus, the text, (James, ii. 19), "The demons believe and tremble," cannot with propriety be applied to any other beings, nor well admit of any other translation than, "the devils believe and tremble." Thus, too, in the Gospels, the same beings that are named *demons*, are named also *spirits*, and *unclean spirits*, and evil and wicked *spirits*. Matt. xii. 43, 45; x. 1; viii. 16; xvii. 18. Luke, xi. 24, 26; iv. 33, &c.; ix. 1; iv. 41; ix. 42. Mark, i. 23; iii. 11; ix. 25, 26. From these instances it is evident that *demons* and *spirits*, and *foul and unclean spirits*, and *evil and wicked spirits* are synonymous terms. It further appears that demons are beings of the same kind, of the same nature as *Satan* and *Beelzebub*, the prince or chief of the demons. Thus, for example, Jesus reasoned, when accused of casting out demons by Beelzebub, the prince or chief of the demons (Matt. xiii. 22, 32; Mark, iii. 22, 30; Luke, xi. 14, 26)—showing that casting out demons by *Beelzebub* is the same as casting out demons by *Satan*, and that *Satan's* casting out *demons* is casting out *himself*. When the seventy returned to our Saviour (Luke, x. 17, 18), "saying, Lord, even the demons are subject unto us, through Thy name," He considered the fall of *demons* as the fall of *Satan*: "I beheld Satan as lightning fall from heaven." Peter also spoke of the demoniacs under the name and notion of "oppressed with the devil," when he told Cornelius the centurion (Acts, x. 38), "how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him."

That the possessions in question were not mere *diseases*, such as epilepsy, mania, and melancholy, we think it impossible to deny. There was, no doubt, says Trench, a substratum of disease, which, in many cases, helped to lay open to

the deeper evil, and upon which it was superinduced; and in agreement with this view, we may observe, that cases of possession are at once classed with those of various sicknesses, and at the same time distinguished from them by the Evangelists, who thus, at once, mark the relation and the difference. But the scheme which confounds these cases with those of disease, does not, as I think every reverent handler of God's word must own, exhaust the matter; it cannot be taken as a satisfying solution, and this for more reasons than one.

First among these reasons is the distinction, just referred to as having been drawn between demoniacal possessions in the New Testament, and mania, or maladies of various sorts and degrees of intensity. In Matt. viii. 16, a distinction is made between *curing diseases* and *casting out devils*: "When the even was come, they brought unto him many that were oppressed with devils, and he cast out the spirits with his word, and healed all that were sick." In Matt. iv. 24, it is said, "And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments (that is, one class of afflicted beings; then here is another class), and those which were possessed with devils; (there is a third class), and those which were lunatic." There is also a distinction drawn by Luke (who was himself a physician, and able to distinguish natural diseases from other affections), between *healing* and *casting out*, as well as between *diseases* and *devils* (iv. 40, 41). "Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him, and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out and saying, Thou art Christ the Son of God." Now, though common diseases, such as palsy, leprosy, and the like, are said to be *cleansed* and *healed*, when is it, or how could it be said, that they are *cast out*, and that they *come out crying and saying* anything!

In the next place, the language of our Lord was such as to

show that demoniacs were not persons merely of disordered intellects, but subjects of an alien spiritual might. When the Jews charged him "with having a devil," why did He not, instead of denying and disproving the charge, adopt what would (on the theory now opposed) have been a shorter and surer method, and say that there was no such thing as *having a devil*? In like manner when the Pharisees accused him (Matt. xii. 24) of "casting out devils by the prince of the devils," why did he not at once deny the possibility of such a thing as was charged against him, instead of admitting the truth of his casting out devils, and only exposing the unreasonableness of imputing it to the prince of the devils? Besides, our Saviour, as often as he approached the person that was possessed with a demon, gave the command, "Hold thy peace, and come out of him." (Luke, iv. 35; Mark, i. 25). Now, what reason or propriety could there be in such a command, if there were no spirits to come out, and only some diseases to be cured? How could a mere physical distemper be thus addressed?

I know it has been replied to this inquiry, that Jesus fell into and humored the notions of the afflicted in order to facilitate their cure; but this reply falls to the ground in view of the fact that, in his most confidential discourses with his disciples he uses exactly the same language, as, for example, in Matt. x. 8, and especially xvii. 21, where he says, "This kind goeth not out but by prayer and fasting." An equally satisfactory answer may be given to the allegation of Strauss, and other infidels of the same rationalistic school in Germany, that, in speaking of demoniacal possessions, our Saviour expressed himself in a figurative manner, or accommodated his language to the popular and prevailing notions of the people among whom he sojourned. Such an accommodation as this cannot for a moment be reconciled with the character of such a teacher as Jesus, who flattered no popular prejudices; who was not only the truth-speaker, but the truth itself; and who came into our world not to make a lie

the basis of his mission, but to put an end to all deceptions, to all hypocrisies, to all falsehoods, and to establish supreme, in each man's heart, and ultimately in the world itself, the sovereignty of pure truth, and of perfect righteousness. All the ideas which we can have of the man Christ Jesus, compel us to believe that he would not have used language which would have upheld and confirmed so great and mischievous an error in the minds of men, as the supposition of Satanic influence, which did not in truth exist. So, too, on the very same principle on which the various assertions in the New Testament in relation to this subject are, as is alleged, to be considered as figures of speech, we might, and perhaps would have to, in regard to consistency, explain away everything else we cannot understand, thus coming into such a state of uncertainty as to know not what to believe or reject; and as to be unable to decide whether *all* narrations of a miraculous nature, and probably all the doctrines of the Son of God, are not to be understood in the same figurative way.

A third reason why the demoniacs cannot be regarded as only diseased persons, and especially madmen and lunatics, is the fact that they were so much better and so much earlier acquainted with our Lord's true character and office than the generality of the people were. Though his fame went abroad, his real state and condition were little known and understood, while we find the demoniacs publicly proclaiming him to be "the Christ, the Holy One of God, the Son of the Most High God." He had but recently entered on his ministry, when, according to Mark, i. 23, 24, "there was in the synagogue a man with an unclean spirit, and he cried out, saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." And, according to Luke, iv. 41, "devils also came out of many, crying out and saying, Thou art Christ, the Son of God." It was some time after this that our Saviour asked his disciples (Matt. xvi. 13, 14), "Whom do men say that I, the Son of Man, am? And they

said, some say that thou art John the Baptist, some, Elias, and others, Jeremias, or one of the prophets." Thus, we see, that they regarded him as no more than a prophet, they did not generally conceive him to be the Messiah, while the demoniacs had a fuller and juster notion of the sacredness of his person, and of the dignity of his character.

It is not an uncommon opinion that those who were possessed by devils, because they were so possessed, must have been in the highest degree offensive to God; that they were among the most wicked of mankind; and that it was only on account of their rebellion against God, their being so far off from his grace, and their having sinned so terribly against his goodness, that they were allowed to be so possessed. We have only to examine the Scriptural account, however, to be led greatly to modify, if not entirely to change, this opinion. The only case which is an exception to this remark, is that of Judas, whose possession was specifically different from that of the other unhappy persons whom Christ came to deliver, inasmuch as the devil entering into him as the betrayer of our Lord, only entered into a mind thoroughly prepared for the wickedness to be accomplished. Such persons were treated by the Saviour as objects of compassion rather than of condemnation. They may have been guilty of what opened the door and courted, the inrush, as it were, of the evil spirits by which they were inhabited, but still their case, in the main, was misfortune — more misfortune than it was crime. Hence, there was in them a groaning under the tyranny they endured, and a piercing cry was continually uttered for deliverance. This was their sad condition. They felt that they were overcome by a power hostile at once to themselves and to God, and they earnestly desired to be relieved from it. Their state was, in the truest sense of the word, "a possession:" another was ruling in the high places of their souls, and they knew this; and out of the consciousness of this there went forth from them a cry for redemption. There seems to have been in them two wills—the will of the

victim, and the will of the spirit, driving him wherever he would.

To the question, why were these demoniacal cases so numerous at the commencement of the Christian era? several answers may be given. 1. The whole religion of society was then in a state of transition, passing from ancient rites, which men saw to be insufficient, to a glorious Gospel which they were not prepared to receive; and, hence, they were at sea without a chart or compass. 2. The world was then in a state of unexampled depravity. 3. The devils had a particular reason, at Christ's appearance, for exerting their power and malice in opposition to the erection and establishment of the kingdom of God, and they may have been permitted to do so in order more effectually to display his power and goodness in defeating them. I know it is sometimes asked why such possessions were in those days, and are not now. But, even admitting them to have ceased, which some question, it might as well be asked, why the cholera was not known in Europe, or in India, till 1817, or in our country till 1832, where it appeared, then was suspended, and afterwards showed itself again. In both cases there is equal mystery. We have to take the facts as they are, saying, "Even so, Father, because it seemeth good in thy sight."

Importance of Reading the Bible.

“Thou truest friend man ever knew,
Thy constancy I’ve tried;
When all were false I found thee true,
My counsellor and guide.

The mines of earth no treasures give
That could this volume buy:
In teaching me the way to live,
It taught me how to die.”

HISTORY informs us that, when Archbishop Cranmer’s edition of the Bible was printed, in 1538, it was fixed to a desk in all parochial churches, and men, with incredible ardor, flocked to read it. They who could, procured it, and they who could not, crowded to read it, or to hear it read in churches, where it was common to see little assemblies of mechanics meeting together for that purpose after the labor of the day. Many even learned to read in their old age, that they might have the pleasure of instructing themselves from the Scriptures. Mr. Fox, the martyrologist, mentions two apprentices who joined each his little stock, and bought a Bible, which, at every interval of leisure, they read; but, being afraid of their master, who was a zealous papist, they kept it under the straw of their bed.

By a law, however, in the 34th of Henry the VIII., it was enacted, that no woman, except noblewomen and gentlewomen, might read to themselves alone, or to others, any texts of the Bible, &c., nor artificers, apprentices, journeymen, husbandmen, nor laborers, were to read the Bible or New Testament in English to themselves, or to any other person, privately or openly.

Happily for us, in this age of light and liberty, we have the Bible in our own tongue; every man can purchase a copy of it for a very small sum, or receive it as a gift if he is too poor to buy it; and, amidst the means of education which abound on every side, and the religious liberty which we enjoy, no one need remain unable, or feel afraid, to read for himself the Word of God. How great our privileges! How vast our responsibility! What obligation is resting upon us to improve the blessing thus placed within our reach! We cannot, indeed, form any adequate estimate of the injury to ourselves, or the offence to the Almighty, which a neglect of His truth must involve.

“Let a subject,” says Payson, “receive a communication from his acknowledged sovereign, and as it claims, so it will receive his immediate attention. Nor will he, especially if it contains various and important instructions, think a hasty perusal of it sufficient. No, he will study it till he feels confident that he is acquainted with its contents, and understands their import. At least equally certain, and

equally evident is it, that every man whose heart acknowledges God to be his rightful sovereign, and who believes that the Scriptures contain a revelation from Him, will study them attentively, study them till he feels confident that he understands their contents, and that they have made him wise unto salvation. The man who does not study them, who negligently suffers them to lie, for days and weeks, unopened, says, more explicitly than any words can say, I am Lord, God is not my Sovereign, I am not his subject; nor do I consider it important to know what he requires of me. Carry his messages to those who are subject to Him, and they will, perhaps, pay them some attention."

*The Scriptures should be Read, because this is
Divinely required.*

The very writing of them infers an obligation to read them; and to refuse to do so, is to frustrate, as far as we can, the gracious ends and designs of their donation. But this duty does not rest merely on an inferential basis. The Jews were commanded to have all the words which they received from God, in their hearts, and to teach them diligently unto their children. (Deut. vi. 6, 7). The Psalmist gives it as the character of a good man, that "his delight is in the law of the Lord, and in his law doth he meditate day and night." Solomon enjoins upon us to "cry after knowledge, seek her as silver, and search

for her as for hidden treasure." Paul says, "Let the word of Christ dwell in you richly in all wisdom." What John affirms of a part of the Bible is applicable to the whole (Rev. i. 3), "Blessed is he that readeth, and they that hear the words of this revelation, and keep those things which are written therein." And a greater than all these, even Jesus Christ himself, says, "Search the Scriptures, for in them ye think ye have eternal life, and they testify of me."

The Scriptures should be Read, because by them only can we attain a competent knowledge of our duty and destiny.

Emphatically may *they* say, as the Saviour himself said, "I am the way, and the truth, and the life, no man cometh unto the Father but by me." We cannot even think of abandoning them without being forced to the exclamation of the disciples, "Lord, to whom shall we go? thou hast the words of eternal life." Talk of Reason, as a sufficient guide to the race! She has no just claim to any such character, and the individual who should venture to follow her direction, has most fitly been compared to a man carrying a little glimmering taper in his hand at noonday, with his back turned to the sun, and foolishly endeavoring to persuade himself and others that he had no need of the sun, and that his taper gave more light than that glorious lumi-

nary. If, as some allege, she is able to guide us in the path of truth and happiness, why has she accomplished so little in lands where her feeble beams alone have struggled with the thick darkness? Why did she not teach the learned Egyptians to abstain from worshipping their leeks and onions? Why not instruct the polished Greeks to renounce their sixty thousand gods? Why not persuade the enlightened Romans to abstain from adoring their deified murderers? Why not prevail on the wealthy Phœnicians to refrain from sacrificing their infants to Saturn? Why not teach the pagan philosophers the great doctrine of the soul's immortality, which they so earnestly labored in vain to discover? No, verily, Reason cannot lead man to a knowledge of his God and of himself, — his past, his present, and his future. Whatever may be her proper province and power, it is not to find and fathom the mysteries which Faith alone can discern. She may see that such mysteries exist when they are revealed to her, as Moses descried the promised inheritance, but, like him, "she must not come into the Holy Land."

"Dim as the borrowed beams of moon and stars
To lonely, weary, wandering travellers,
Is Reason to the soul; and as on high
Those rolling fires discover but the sky,
Nor light us here; so Reason's glimmering ray
Was lent, not to assure our doubtful way,
But guide us upward to a better day.

And as those nightly tapers disappear,
When day's bright lord ascends our hemisphere,
So, pale grows Reason, at Religion's sight;
So dies, and so dissolves, in supernatural light."

The Scriptures should be Read, because this is one great means of reaching the practical benefits which they propose to confer.

They are "profitable for doctrine," to teach us all necessary truth, as well as to instruct us in such other parts of divine knowledge as will contribute to our improvement and happiness. They are profitable for "reproof," to enlighten and arouse our consciences; to show us to ourselves, and to convince us of our errors and sins, because they are the standard of truth, and the rule of duty.

They are profitable for "correction;" to reform our manners and habits; to comfort the feeble-minded; to support the weak; to make straight the crooked, and to raise the fallen. And they are profitable for "instruction in righteousness," not only to reclaim us from all evil, but to improve us in all holiness, to establish us in every good word and work, "till we all come, in the unity of the faith and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ."

Some books may be read without any advantage, but not so the Bible.

"'Tis revelation satisfies all doubts,
And solves all mysteries except its own;
And so illuminates the path of life,
That fools discover it and stray no more."

The Bereans "received the word with all readiness of mind; they *searched* the Scriptures *daily*, and, therefore, many of them *believed*." David says, "The law of the Lord is perfect, *converting the soul*." The Lord Jesus Christ prays for his people, "*Sanctify* them through thy truth, thy word is truth." And Paul says, "What things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have *hope*." "Beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." To all these personal and precious benefits, arising from the prayerful and persevering perusal of the Scriptures, may be added the happiness which such an exercise imparts to those who yield themselves to it, verifying, as it does in their experience, the language of the Psalmist, "great peace have they that love Thy law," causing their hearts, like those of the disciples on their way to Emmaus, to burn within them, and enabling them at every stage of their Zionward progress to say and to sing:—

I choose the path of heavenly truth,
And glory in my choice;
Not all the riches of the earth
Could make me so rejoice."

Directions for Reading the Bible.

“How readest thou?” If ever this question was important, it is so in regard to the Oracles of God. Much, perhaps all, the benefit that is derivable from them depends on the manner in which they are studied. Some resort to them only for gratification and entertainment; others for spiritual improvement and consolation. One reads, and is converted from the error of his ways. Another is guided in his experimental and practical doubts and difficulties. Another still, is revived while walking in the midst of trouble. Some float for ever on the surface of admitted truths, fearful to rise above the level over which they have hovered from the first moment of consciousness. These resemble those birds which feed upon the insects dancing on the water; who never rise into the air, but always skim the surface of the lake, on the borders of which they received life. Others, on bold, adventurous wing, rise into the trackless regions of mystery, till they sink from the pride of their elevation, perplexed and exhausted. These, by aiming at too much, lose every thing. Because they have attempted unsuccessfully to investigate that which God has been pleased to put out of the reach of human comprehension, they will not believe any thing; they embrace a system of universal skepticism. So, Noah’s dove beheld on every side a boundless expansion of waters: and whether she rose or sunk, was equally bewildered,

and found no rest for the sole of her foot. There is one point of difference, and that is, that she returned to the ark ; but they too often are found to turn despisers, who wonder and perish.

*The Bible should be Read with an honest, humble,
and teachable mind.*

Prejudice, like the jaundice, diffuses its own color on every object that it surveys. When men approach the Scriptures full of their own prepossessions, they strive not so much to ascertain the sense of the truth revealed, as to bend and accommodate the revelation to their preconceived opinions. Instead of conforming their faith to the Word of God, they wrest and pervert it so as to make it suit their peculiar bias. Freedom from prejudice is an essential qualification for learning any truth, but especially divine truth ; for, in the reception of it, a good heart is as much needed as a good understanding." "The state of the heart," it has well been said, "has the chief influence in the search after truth : humility, contrition, simplicity, sanctity, these are the handmaids of the understanding in the investigation of religion." This is but an affirmation in other words, of that saying of our Lord, "If any man will do His will, he shall know of the doctrine whether it be of God." We should come to the perusal of the Scriptures, with minds as clear and untainted, as free from partiality, as open to convic-

tion, and as susceptible of good impressions as in the state of childhood. High thoughts of ourselves should be cast away. It is the pride of the understanding which has made so many infidels. They have been wise above what was written, and wiser in their own eyes than men who could render a reason. It is our duty not to lean to our own understanding, but submit to be instructed by God, remembering that, if Reason were a sufficient guide, there would be no need of Revelation. "As newborn babes, desire the sincere milk of the word that ye may grow thereby." "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "God resisteth the proud, but giveth grace unto the humble." "The meek will he guide in judgment, and the meek will he teach his way."

The Bible should be Read as an Inspired Book.

It is one thing not to question this, and another, and a very different thing, actually and frequently to impress the mind with it. I enter not into any argument to prove that "holy men of God spake" and wrote "as they were moved by the Holy Ghost." I do no more than refer to their profession of being inspired, and the sublime and holy truths which they uttered, and the mighty miracles which they wrought in confirmation of their claim, and the wonderful prophecies which their writings contain. It is enough

to know, on authority which has never been shaken, that "*all* Scripture is given by inspiration of God." How much depends on remembering and feeling this! Let the word be regarded as human, and it will influence as human; but let it be read as divine, and it will operate divinely. "For this cause, also," says the Apostle, "we thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."—1 Thess. ii. 13.

The Bible should be Read Intelligently.

If not understood, of course it cannot profit. It is a good thing to begin with the easiest and plainest parts, and by degrees proceed to those which are more obscure and difficult. In the old Testament we should read *Psalms* and *Proverbs*, and similar portions; and then the *historical* books in their chronological order; and then the *Prophets*. In the New Testament we should take up first the *Gospels*, afterwards the *Acts of the Apostles*, then the *Epistles*, in their order of time, and conclude with *Revelation*. It is a good thing, also, when we have commenced a paragraph or subject, to read on till we have come to the end of it, regardless of the division in chapters and verses. These breaks are useful, and they are generally made in their proper

places, but not always; in consequence of which, the sense is injured or darkened by the writer's closing before he has finished, or commencing something in the middle of the argument. Too much stress should not be laid on a particular word or phrase, but we should be guided by the natural current of the passage, and endeavor always to apprehend what is the *present* design of the sacred writer. We should "compare spiritual things with spiritual;" the writings of one author with another, and the same author with himself, and thus, while availing ourselves of every assistance from the labors of others, endeavor to make the Word of God as much as possible its own interpreter. Spiritualizing, so called, frequently betrays great weakness of intellect. Some passages, indeed, must be understood spiritually, but it would be a sad mistake to imagine that the spiritual meaning is some far-fetched allegory. Most passages, in their plain, literal, grammatical sense, convey a spiritual meaning, and establish some spiritual truth.

*The Bible should be Read in a Prayerful Frame
of Mind.*

The Holy Spirit, who first indited the Scriptures, must enlighten our minds to perceive their preciousness, and soften our hearts to feel their power. It is His province to lead us into all truth. David felt this when he offered the earnest prayer—"Give me

understanding that I may know Thy testimonies: make me to understand the way of Thy precepts: so shall I talk of Thy wondrous works." We should, then, be thoroughly persuaded that we cannot savingly understand the Bible without divine teaching, any more than a blind man can perceive the light of the sun, or a dead man feel its warmth. The Spirit of God alone, by his secret influences, can open our eyes, and if we ask for this blessing, we have every reason to hope it will be granted. Such is the priceless promise: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him."

The Bible should be Read with Constant and Special Reference to Jesus Christ.

It is emphatically "the word of Christ." Its *histories* are a record of the scaffolding that preceded his advent, and the fabric that was carried on after his resurrection. "To Him gave all the *prophets* witness." From Him the *promises* derive all their force, and beauty, and sweetness. From Him the *ceremonial* part receives all its meaning and consistency. Of Him the *doctrinal* part is full,—his righteousness, sacrifice, and intercession, being among the leading and distinguishing truths of Christianity. And with Him the *practical* part is also replete; His example being our pattern; His love our motive; His law our regulating directory,

and His glory our end. We must hearken, therefore, to the Saviour, as He says, "Search the Scriptures, for they testify of *Me*." He is the key that unlocks this sacred treasury, and opens to us what before were mysteries. "To understand and enter into His various offices and characters," says Cecil, "the glories of His person and work—his relation to us, and ours to Him, and to God the Father and Spirit through Him—this is the knowledge of Christ. To know Jesus Christ for ourselves, is to make Him our consolation, delight, strength, righteousness, companion, and end."

*The Bible should be Read with solemn regard to its
Personal and Practical bearings.*

Every man has his "own salvation" to work out.
Every man is called to take care of his "own soul,"—

"That mysterious thing,
Which hath no limit from the walls of sense,
No chill from hoary time,—with pale decay
No fellowship,—but shall stand forth unchanged,
Unscorched amid the resurrection fires,
To bear its boundless lot of good or ill."

The Bible, moreover, is entirely a practical book. Its precepts prescribe our duty; its invitations call us to perform it; and its promises, and threatenings, and prophecies, and doctrines, and cautions, and admonitions, are all motives to such performance.

We must, therefore, be “doers of the word, and not” readers “only, deceiving our own selves.”

We should *search* the Scriptures — search them *frequently*, too. A portion of every day should be set apart for this important work, and no business be allowed to interfere with the appointed duty, connected, as it is, with an interest vast as eternity. If we cannot spare hours, we should snatch moments; and if we cannot peruse many chapters, we should read single verses, and treasure them in our memories. But, whilst thus faithful, we must read, not merely to learn the Divine will, but to obey it. Our knowledge must be influential. Our minds must not only be enlightened, but our conscience and life must be ruled and rectified. “If ye know these things, happy are ye if ye do them.” We should act in the spirit of the prayer, “Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy Holy Word we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.” Amen.

To Read the Bible through in a Year.

Read three chapters daily, and five on the Sabbath; that is, two chapters in the Old Testament, and one daily in Psalms, Proverbs, Ecclesiastes, Solomon's Song, and the New Testament—three on the Sabbath.

The Old Testament, without these four books, contains two chapters a-day for the year; and the New Testament, with the four books, has one chapter a-day, and three for Sabbath days, *less* eight chapters.

Read Psalm 119 as eleven chapters, of two divisions each, and connect the short Psalms, 117 and 131, with the next, and 133 and 134 together—thus adding eight chapters to complete the year. February 29, in leap year, is left out, so as not to derange the list.

January,	1,	Genesis,	1,	Psalms,	1
	8,	"	15,	"	10
	15,	"	29,	"	19
	22,	"	43,	"	28
	29,	Exodus,	7,	"	37
February,	5,	"	21,	"	46
	12,	"	35,	"	55
	19,	Leviticus,	9,	"	64
	26,	"	23,	"	73
March,	5,	Numbers,	10,	"	82
	12,	"	24,	"	91
	19,	Deut.	2,	"	100
	26,	"	16,	"	109

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April,	2,	Deut.	30,	Psalms,	118
	9,	Joshua,	10,	"	119
				v.	145
	16,	"	24,	"	127
	23,	Judges,	14,	"	138
	30,	1 Sam.	3,	"	147
May,	7,	"	17,	Prov.	6
	14,	"	31,	"	15
	21,	2 Sam.	14,	"	24
	28,	1 Kings,	4,	Eccles.	2
June,	4,	"	18,	"	11
	11,	2 Kings,	10,	S. Song,	8
	18,	"	24,	Matt.	9
	25,	1 Chron.	13,	"	18
July,	2,	"	27,	"	27
	9,	2 Chron.	12,	Mark,	8
	16,	"	26,	Luke,	1
	23,	Ezra,	4,	"	10
	30,	Neh.	8,	"	19
August,	6,	Esther,	9,	John,	4
	13,	Job,	13,	"	13
	20,	"	27,	Acts,	1
	27,	"	41,	"	10
September,	3,	Isaiah,	13,	"	19
	10,	"	27,	"	28
	17,	"	41,	Romans,	9
	24,	"	55,	1 Cor.	2
October,	1,	Jer.	3,	"	11
	8,	"	17,	2 Cor.	4
	15,	"	31,	"	13
	22,	"	45,	Ephes.	3
	29,	Ezekiel,	2,	Coloss.	2
November,	5,	"	16,	2 Thess.	2
	12,	"	30,	2 Tim.	2
	19,	"	44,	Hebrews,	3
	26,	Daniel,	10,	"	11

December, 3,	Hosea, 11,	1 Peter, 3
10,	Amos, 9,	1 John, 4
17,	Neh. 1,	Rev. 5
24,	Zech. 5,	" 14
31,	Mal. 4,	" 22.

"Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour, Jesus Christ. Amen."

Scripture Explanations.

- Armor*.—The armor of a Roman warrior will illustrate Eph. vi. 14–17.
- Ablution*.—For the eastern manner of washing the hands, see 2 Kings iii. 11.
- Attitudes of Adoration*.—1 Chron. xxix. 20.
- Books*.—The ancient books were made of papyrus, or Egyptian reed, and afterwards of parchment. They were rolled up like mercers' silk on a roll of wood, Isa. viii. 1; Jer. xxxvi. 2.
- Bottles of Leather*.—These were the wine-bottles, old and rent, mentioned Josh. ix. 4, and Matt. ix. 17.
- Civic Crowns*.—These are often alluded to in Scripture. They were generally made of olive, pine, laurel, apple or parsley, and were bestowed on the victors in the games, 1 Cor. ix. 25, &c.
- Gates*.—The eastern gates of cities were usually places of great resort; here justice was administered, &c., Ruth iv. 11; 2 Sam. xv. 2, &c.
- Grave-clothes*.—Were folds of linen wrapped round the body.
- Handmill*.—Matt. xxiv. 41. The handmill was about two feet in diameter, and half a foot thick. The upper stone moved round by a handle of wood. It is common for two women to work the mill, pushing the handle round alternately.
- Horns of the Altar*.—These were the projecting corners of the altars, to which the victims are supposed to have been tied at the time of sacrifice, Exod. xxvii. 2; 1 Kings ii. 28.
- House-top*.—This in the east was used for walking, sleeping, and making proclamation, Matt. x. 27; Luke v. 19; xii. 3; xvii. 31.
- Hyke, or Garment*.—An Arab Hyke, or outward garment, explains many passages where garments are mentioned—these being loose, and easily thrown off, still leaving the person with close clothing. The more modern dresses of the east still retain a loose outer garment, Mark xi. 7, &c. The Arab's Hyke forms his bed as well as his day-clothing.
- Jackals*.—These were the foxes generally mentioned, Psa. lxxiii. 10; Judg. xv. 4; Cant. ii. 15.
- Locusts*.—An insect about two inches and a half long; visits parts of the east in myriads, and is most destructive to vegetation, Exod. x. 4; Joel i. 4; Matt. iii. 4, &c.
- Palm-tree*.—A valuable tree, used for many purposes, and bearing much precious fruit, Psa. xcii. 12. Its branches were symbols of joy and triumph, Rev. vii. 9.
- Phylactery*.—Matt. xxiii. 5. Phylacteries were strips of parchment on which were written sentences of the law; they were bound on the left arm.
- Sandals*.—Soles bound to the feet, Mark vi. 9.
- Slingers*.—The ancient sling needs little description. The Benjamites used it with skill: it was whirled round several times, and then the stone or bullet went with tremendous force to distances of from 400 to 600 feet, Judges xx. 16; 1 Sam. xvii. 49.
- Tents, or Tabernacles*.—The habitations of people of the early ages, and the now wandering tribes of Arabia, Heb. xi. 9.
- Teraphim*.—These are often called images in Scripture; Nebuchadnezzar consulted his Teraphim, Ezek. xxi. 21.
- Tombs in Idumea*.—Tombs in the east were commonly cut out of the rocks, of which there are still many remains.
- Treading Corn*.—This was done by oxen driven round the threshing-floor, Deut. xxv. 4, &c.
- Vail*.—The vail is a kind of hood, scarf, or mantle, worn by eastern females to conceal their faces.
- War-chariot*.—War-chariots were generally distinguished by hooks or scythes attached to the axles, Joshua xvii. 16, &c.
- Water-wheel*.—This was one method of watering with the foot, the wheel being turned both by foot and hand, Deut. xi. 10.
- Wrestling*.—Eph. vi. 12. The wrestlers were noted men in the Olympic games.

Memorable Events,

ARRANGED IN THE ORDER OF SCRIPTURE.

Gen.	2	Creation.	2 Kings	20	Hezekiah's life lengthened.
"	3	Fall of man.	"	25	Jerusalem taken and burnt
"	4	First murder.			by Nebuzar-adan, Nebuchadnezzar's captain.
"	7	Deluge.	Ezra	1	Cyrus's decree.
"	11	Babel, and confusion of tongues.	"	3	Temple begun.
"	12	Calling of Abram.	Neh.	4	Sanballat's opposition to rebuilding Jerusalem.
"	14	First recorded battle.	Esth.	1	Ahasuerus's feast.
"	19	Sodom & Gomorrah burned.	"	2	Esther made a queen.
"	22	Abraham offers Isaac.	"	6	Mordecai raised to honor.
"	41	Joseph's elevation.	"	7	Haman hanged.
Exod.	2	Moses saved.	Job		Job's calamities.
"	7-12	Plagues of Egypt.	Jer.	38	Jeremiah in the dungeon.
"	12	Passover established.	Dan.	3	Shadrach, Meshach, and Abednego in the fiery furnace.
"	14	Red sea passed.	"	4	Nebuchadnezzar's dreadful malady.
"	16	Manna provided.	"	5	Belshazzar's feast.
"	17	Rock yields water.	"	6	Daniel in the lion's den.
"	20	Law given.	Jonah	1	Jonah swallowed up.
"	32	Golden calf worshipped	"	3	Nineveh's repentance.
"	39	Tabernacle completed.	Matt.	2	Christ's birth.
Lev.	10	Nadab and Abihu devoured by fire.			Wise men of the East seek Jesus, Herod's plot against Christ defeated.
Numb.	16	Korah, Dathan, and Abiram swallowed up.			Joseph and Mary escape with Jesus into Egypt.
"	21	Brazen serpent.			Herod slays the young children.
Josh.	3	Jordan passed over.	"	3	John the Baptist preaches in the wilderness.
"	6	Jericho taken.	"	4	Christ's baptism.
Judg.	7	Sun and moon stand still.	"	5	Christ's temptation.
"	11	Midianites routed by Gideon	"	5	Sermon on the Mount.
"	16	Jephthah's vow.	"	10	The twelve apostles sent out.
"	16	Death of Samson.	"	14	John the Baptist beheaded.
1 Sam.	5	Dagon falls before the ark.	"	17	Christ's transfiguration.
"	6	The ark sent back.	"	21	Christ's entrance into Jerusalem.
"	7	Philistines defeated by thunder at Ebenezer.	"	24	Christ predicts the destruction of Jerusalem.
"	10	Anointing of Saul.	"	26	Lord's Supper.
"	17	Goliath slain.	"		Christ's agony.
2 Sam.	6	Uzzah smitten.	"		Peter denies Christ.
1 Kings	8	Dedication of the temple.	"	27	Christ's crucifixion.
"	13	Disobedient prophet slain.	"	28	Christ's resurrection.
"	17	Elijah fed by ravens.	Luke	1	John the Baptist's birth.
"	18	Elijah's contest with the priests of Baal.	"	7	Woman washes Christ's feet
2 Kings	2	Elijah's translation to heaven.			
"		Elisha's mockers devoured by bears.			
"	13	Elisha's bones raise the dead man.			
"	19	Sennacherib's defeat.			

Luke	10	Martha and Mary entertain Jesus.	Acts	12	Herod's blasphemy and awful end.
"	20	Christ silences the Pharisees when asking subtle questions.	"	13	Paul and Barnabas sent to the Gentiles.
"	24	Disciples at Emmaus.	"	14	Paul heals a cripple at Lystra, and the people would have worshipped him.
John	2	Marriage in Cana.	"	15	Paul and Barnabas separate.
"	3	Nicodemus visits Christ.	"	16	Timothy circumcised.
"		John the Baptist's testimony to Christ.			Lydia converted.
"	4	Woman of Samaria.			Possessed damsel cured.
"	8	Woman taken in adultery released.			Paul and Silas imprisoned.
"	12	Mary anoints Christ's feet.			Jailor converted.
"	13	Christ washes the disciples' feet.	"	17	Paul's discourse at Athens.
"	14	Christ's last discourse.	"	19	Sceva the Jew's seven sons exorcists.
"	21	Christ's appearance after his resurrection.			Ephesians burn their books of magic.
Acts	1	Christ's <i>ascension</i> from Mount Olivet.			Demetrius, the silversmith, raises an uproar.
"	2	Pentecost.	"	20	Eutychus restored to life.
"	3	Peter and John heal the lame man.			Paul's farewell to the elders of Ephesus.
"	5	Ananias and Sapphira struck dead.	"	21	Paul at Jerusalem, and under accusation.
		The apostles work miracles.	"	22	Paul recites his conversion.
		Released from prison by an angel.	"	24	Paul before Felix.
"	6	First appointment of deacons.	"	25	Paul before Festus, Felix's successor.
"	7	Martyrdom of Stephen.	"	26	Paul before Agrippa.
"	8	Philip and the eunuch.	"	27	Paul shipwrecked.
"	9	Saul's conversion.	"	28	Paul shakes off a viper.
		Peter cures Æneas of palsy.			Publius and others cured.
		Peter raises to life Tabitha or Dorcas.			Paul a prisoner at Rome.
"	10	Cornelius and Peter.	2 Cor.	11	Paul's perils.
"	12	Herod kills James.	"	12	Paul's ecstasy.
		Peter imprisoned, and released by an angel.	Gal.	2	Paul rebukes Peter.
			2 Thess.	2	The great apostasy predicted
			1 Tim.	4	John banished to Patmos.
			Rev.	1	

N. B. The *miracles* of Christ are here omitted, being arranged under the head *Miracles*.

Origin of Nations.

NOAH'S SONS.

SHEM.

HAM.

JAPHET.

GEN. x.—JAPHET'S SONS.*

Sons of Japhet.	Principal countries peopled by them.	Principal nations sprung from them.
	Asia Minor. Armenia. Caucasus. Europe.	
Gomer.	Russians, Germans, Gauls, Britons.
Magog.	Scythians.
Madai.	Medes.— <i>So Josephus.</i>
Javan.	Ionians and Athenians.
Tubal.	Iberians.— <i>Josephus.</i> And Albanians.
Meshech.	Moscovites.
Tiras.	Thracians; or the People of the Hellespont, now called the Dardanelles.

SHEM'S SONS.

	Assyria. Syria. Persia. Arabia N. Mesopotamia.	
Elam.	.....	Elamites, or Persians.
Asshur.	.....	Assyrians.
Arphaxad.	.....	"Chaldeans are Arphaxadeans."— <i>Josephus.</i>
Lud.	.....	Lydians.— <i>So Bishop Watson.</i>
Aram.	.....	Syrians, Armenians.

HAM'S SONS.

	Arabia. Egypt. North coast of Africa.	
Cush.	.....	Ethiopians, or Abyssinians.
Mizraim.	.....	Egyptians.
Phut.	.....	Lybians.
Canaan.	.....	Canaanites.

* Gen. x. 5. "By these were the *isles*," &c. The word translated Isles rather means *countries*, especially those washed by the sea.

Heathen Monarchs particularly mentioned in Scripture,

WITH THE KINGS OF JUDÆA, OF THE IDUMEAN RACE.

Scriptures.	Kings.	Countries.	Remarks.
Gen. xx.	Abimelech (1.)	Philistia.	The name seems to have been a titular distinction given to the kings of the Philistines, and signifies "Father of a king," or "Royal father." This king took Sarah, Abraham's wife, into his harem, from which she was miraculously delivered. He formed a league of peace with Abraham.
— xxvi.	Abimelech (2.)	"	Another Philistine king of Gerar of this name. The same danger overtook Rebekah which attended Sarah, but Abimelech relinquished her on finding she was a wife. He had some dispute with Isaac about wells, but renewed the old covenant of peace.
1 Sam. xxi. 27.	Achish.	"	The Philistine king of Gath, with whom David twice sought refuge from Saul.
Josh. x. 1.	Adoni-bezek.	"	He bore the name of king, but was only a petty prince of Bezek, near Shechem. He had, however, conquered seventy others, to whom he showed great cruelty. His territory was the first conquest after the death of Joshua.
Judges i. 1-7.	Adoni-zedec.	Jerusalem. Palestine.	He was king of Jerusalem when the Israelites entered Canaan. Conquered by Joshua.
1 Sam. xv. 28, 32.	Agag.	Amalekites in Arabia.	Agag, a cruel prince, slain by Samuel. The name seems to have been common, or titular. Numb. xxiv. 7.
Acts xxv. 13. Dan. ix. 1.	Agrippa. Ahasuerus (1.)	" Media.	See "Herod." Incidentally mentioned as the father of Darius the Mede. He is believed to be the Astyages of profane history, and the last king of Media.

Scriptures.	Kings.	Countries.	Remarks.
Ezra iv. 6.	Ahasuerus (2.)	Persia.	This is thought to have been the tyrant Cambyzes. To this Ahasuerus the enemies of the Jews wrote an accusation.
Esther i. 1.	Ahasuerus (3.)	"	This is the king who married Esther.
Numb. xxi. 1-3.	Arad.	Canaanites.	He commenced the war with the Israelites which ended in the destruction of the nations of Canaan.
Matt. ii. 22.	Archelaus.	Idumea; Judæa; Samaria.	He was a tetrarch, by the will of his father, Herod the Great, to whom this part of his kingdom was allotted. He was the most cruel of Herod's sons, on account of whom Joseph feared taking the infant Saviour into Judæa.
Ezra iv. 10.	Asnapper.	Assyria	This prince is usually identified with Esarhaddon.
Numb. xxii.	Balak.	Moab.	The king who, terrified at the approach of the Israelites, applied to Balaam to curse them.
Dan. v.	Belshazzar.	Chaldea.	He perished in the taking of Babylon by the Medes and Persians, and was the last king of the Chaldeans
1 Kings xv. 18.	Ben-hadad (1.)	Syria.	Subsidized by Asa, king of Judah, to invade Israel, in the days of Baasha.
1 Kings xx. &c.	Ben-hadad (2.)		Son of the preceding. He warred continually with Ahab, and afterwards with Jehoram, his son; was several times defeated miraculously in the days of Elisha; was smothered by Hazael, who usurped his throne.
2 Kings xiii.	Ben-hadad (3.)	"	Son of the usurper Hazael, thrice defeated by Jehoash, king of Israel.
— xx. 12.	Berodach-baladan.	Babylonia.	A king of Babylon, who lived in friendship with Hezekiah.
Luke ii. 1.	Cæsar Augustus (1)	Roman.	Cæsar was a titular distinction, conferred on all the Roman emperors, after Julius Cæsar, without the mention of their proper names. Augustus, &c. He decreed the taxing, or enrolment, at the time of Christ's birth, Judæa being then a Roman province, and its king subject to Cæsar.

Scriptures.	Kings.	Countries.	Remarks.
Luke iii. 1. — xx. 22.	Tiberius Cæsar (2.)	Roman.	In the fifteenth year of his reign, John the Baptist commenced his ministry. It was to him the chief priests and scribes alluded when they asked Christ if he ought to have tribute.
Acts xi. 28.	Claudius Cæsar (3.)	“	In whose days there was a great dearth.
Acts xxv. 8, 10, 12.	Nero Cæsar (4.)	“	To whom Paul appealed from the inferior tribunals of Judæa.
Gen. xiv.	Chedorlaomer.	Elam.	Leader of the five kings who invaded Canaan, in the time of Abraham.
Judg. iii. 10.	Chusan-rishathaim.	Mesopotamia.	Made Israel tributary eight years, but conquered by Othniel, its first judge.
Ezra i., &c.	Cyrus.	Persia; Media; Babylon, by conquest.	He was remarkably mentioned by name in the prophecies of Isaiah as the restorer of the Jews from Babylon. (Chapters xlv., xlv.).
Dan. ix. 1.	Darius (1.)	Mædo-Persian.	He obtained the dominion over Babylon on the death of Belshazzar. He is called, in profane history, Cyaxares II., son and successor of Astyages, (Ahasuerus,) and the immediate predecessor of Cyrus.
Ezra iv. vii.; Haggai; Zech.	Darius (2.)	Persia.	The king who effected the execution of the decrees of Cyrus to rebuild the temple, &c. He is called in profane history Darius Hystaspis.
Nehe. xii. 22.	Darius (3.)	“	Incidentally mentioned; the succession of priests being registered up to his name.
Judg. iii.	Eglon.	Moab.	He subdued the Israelites eighteen years, and was killed by Ehud.
Isa. xx. 1; 2 Kings xix. 37.	Esarhaddon.	Assyria.	Son of Sennacherib, whom he succeeded on the throne. He conquered Jerusalem, and carried Manasseh captive.
1 Kings xvi. 31. Gen. xxxvi. 25.	Ethbaal. Hadad	Zidon. Edom.	The father of Jezebel. He defeated the Midianites in the intervening territory of Moab. This is the only king of Edom whose exploits are mentioned by Moses.

Scriptures.	Kings.	Countries.	Remarks.
2 Sam. viii. 3; 1 Chron. xviii. 3.	Hadadezer.	Zobah.	A powerful monarch in the reign of David. He sustained a dreadful defeat by the Israelites.
2 Sam. x.	Hanun.	Ammonites.	He insulted David by abusing his ambassadors.
2 Kings viii.	Hazael.	Syria.	An officer of Benhadad who smothered his master and usurped his throne. He was extremely cruel, and a great pest to both Judah and Israel.
Matt. ii. 12-16.	Herod (1.)	Judæa.	Called Herod the Great; son of Antipater, an Idumean nobleman. He was declared King of Judæa by the sanction of Augustus Cæsar, B. C. 30. He was the founder of several cities, and rebuilt the temple. He was the murderer of the children at Bethlehem.
" xiv.	Herod Antipas(2.)	Galilee & Perea	Son of Herod the Great, and Tetrarch of Galilee and Perea. He married his brother's wife, murdered John the Baptist, and mocked Jesus, Luke xxiii.
Acts xii.	Herod Agrippa(3.)	"	Nephew of Herod Antipas, and grandson of Herod the Great, being the son of Aristobulus, who was murdered by his father. He murdered the apostle James, and sought the life of Peter. This presumptuous prince died awfully by the visitation of God.
2 Sam v.	Hiram (1.)	Tyre.	He sent an embassy to David on his accession, which led to an alliance. He considerably aided David with materials and workmen when he built his palace.
1 Kings v., ix., x; 1 Chron. ii.; 2 Chron. viii.	Hiram (2.)	"	Grandson of the above, he ascended his throne in the last year of David, and was the ally of Solomon, whom he greatly assisted in building the temple and carrying on his commercial enterprises.
Josh. xi. 1.	Jabin (1.)	Hazor in Canaan.	Defeated by Joshua in the battle of Merom, when attempting with a powerful alliance to oppose his progress.

Scriptures.	Kings.	Countries.	Remarks.
Judges iv.	Jabin (2.)	Canaan.	Supposed grandson of the former, defeated by Deborah and Barak; and Sisera his commander, slain by Jael.
Isaiah xxxix.; 2 Kings xx. 12. 1 Sam. xi.	Merodach-Baladan Nahash (1.)	Babylonian. Ammonites.	A king friendly to Hezekiah. He besieged Jabesh-Gilead, and proposed a surrender on cruel conditions. Saul attacked and completely destroyed his army. Some say he was killed in the battle, but no evidence of it exists. Some think he was the friend of David, 1 Sam. x., 1 Chron. xix., but others consider that to be another Nahash.
2 Sam. xvii. 27; — xxii.	Nahash (2.)	"	Thought to have been son of the above, friendly to David.
2 Kings xxiv.; Daniel ii., iii., iv.	Nebuchadnezzar.	Babylonia.	A haughty despot, employed by God to execute his judgments; he set up the golden image, &c.
2 Kings xxv. 1; Jer. xxxix. 1; Ezek. xxix. Numb. xxi. Deut. iii.	Nebuchadnezzar. Og.	" Bashan.	The same king; compare the texts. A giant of the race of Rephaim, conquered and slain by Moses.
Gen. xii. 15, &c.	Pharaoh (1.)	Egypt.	A titular name, long given to the early kings of Egypt known to Abraham.
— xxxix., &c. Exod. i., ii.	Pharaoh (2.) Pharaoh (3.)	" "	The friend of Joseph. The oppressors of the Israelites; supposed to have been Ramses.
— iii., xv.	Pharaoh (4.)	"	He perished in the Red Sea, supposed to have been Amenophis.
1 Kings xi. 1.	Pharaoh (5.)	"	Who protected Hadad the Edomite in the early part of the reign of David.
1 Kings iii. 1; — ix. 16.	Pharaoh (6.)	"	Thought to have been Vaphres, or Osochos, whose daughter was married to Solomon.
1 Kings xi. xiv.; 2 Chron. xii.	Pharaoh (7.)	"	Pharaoh Shishak. See Shishak, as his name does not occur in Scripture as Pharaoh.
2 Kings xvii. 4.	Pharaoh (8.)	"	Pharaoh So. For the same reason, see So.
2 Kings xviii. 21; — xxiii. 29, &c. 2 Chr'n. xxxv. 20, &c. Jer. xliv. 30.	Pharaoh (9.) Pharaoh-necho (10.) Pharaoh-hophra. (11.)	" " "	An ally of king Hezekiah. He slew king Josiah in battle. The ally of Zedekiah, king of Judah.

Scriptures.	Kings.	Countries.	Remarks.
2 Kings xv. 19, 20.	Pul.	Nineveh.	The first sovereign of Nineveh, whose name we know. For a large reward he established Menahem on the throne of Israel.
2 Kings xv., xvi.; 2 Chron. xxviii.	Rezin.	Syria.	He combined with Pekah, king of Israel, to invade Judah in the reign of Ahaz, in which he was successful.
2 Kings xix.	Sennacherib.	Assyria.	Son and successor of Shalmanezzer. He invaded Judea in the days of Hezekiah, and his army of 185,000 was cut off by the visitation of God in one night.
2 Kings xvii. 3.	Shalmaneser.	"	He succeeded Tiglath-Pileser, and preceded Sennacherib. He carried Israel into captivity in the days of King Hoshea.
1 Kings x.; 2 Chron. ix.	Sheba, Queen of.		Her name unknown; supposed to have been a queen of Arabia, or Ethiopia.
1 Kings xiv. 25.	Shishak.	Egypt.	He invaded the territory of Rehoboam, king of Judah, and carried away Solomon's treasures.
Numb. xxi. 21, &c.	Sihon.	Amorites.	Refused a passage to the Israelites, attacked them, was defeated, and slain.
— xvii. 4.	So.	Egypt.	He became the ally of Hoshea, king of Israel, but rendered him no aid when Shalmanezzer subverted his kingdom.
2 Kings xvi.	Tiglath-Pileser.	Assyria.	In profane history Arbaces, successor of Sardanapalus, predecessor of Shalmanezzer. He killed Rezin, king of Syria, and carried his people into captivity; ravaged Judea, and commenced the captivity of Israel by carrying away the two tribes and a half.
— xix.	Tirhakah.	Ethiopia	He went with a powerful army to relieve Hezekiah, when attacked by Sennacherib, who was routed before he arrived.
2 Sam. viii. 9-11.	Toi.	Hamath.	Who sent congratulations and presents to David, when he had conquered Hadadezer.

Physical Features of Palestine.

SHOWING THE PROGRESS OF THE SEASONS, THE PREVAILING WINDS, AND WEATHER, FOR EACH MONTH IN THE YEAR.

	PROGRESS OF THE SEASONS.	WIND.	WEATHER.
Jan.	Country verdant with young corn, groves and meadows adorned with many flowers. Oranges begin to ripen.	N. W., N., N. E.	Heavy rains; thunder storms. Occasionally snow, and thin ice; ground never frozen.
Feb.	Almond-tree and peach-tree in blossom: in the lower and warmer parts, orange-tree laden with ripe fruit.	N. W., N., N. E.	Heavy rains, etc., in Jan. and Feb., called by the Arabs the "fathers of rain."
March.	All trees in full leaf, many in bloom. In the lowlands, orange and lemon-trees laden with fruits. Palm-tree blossoms: barley ripening.	W.	Rain, hurricanes, sometimes snow; rivers much swollen.
April.	Fruits of oleaster and white mulberry ripen. Barley harvest. Wheat harvest beginning.	S.	Occasionally rain; sometimes Sirocco from the S. E.
May.	PRINCIPAL HARVEST MONTH, especially of wheat. Apricots and apples ripen, (in Jordan valley vegetation withered and burnt up).	S.	Rain very seldom; from this to September no rain occurs.
June.	Almonds ripe. (Beyrouk honey of the Jordan valley collected in May, June, and July.) Grapes begin to ripen.	E.	Frequent hot winds, (Simoons;) air motionless.
July.	Various fruits: apples, pears, plums, etc. Grapes fully ripe. Pumpkins. Harvest of corn in the higher mountains.	E.	Greatest heat in general; sky serene.
Aug.	PRINCIPAL FRUIT MONTH. Grapes, figs, etc.; in the plains, walnut and olive.	E.	Dews begin to fall; at times large and dense clouds, (Nile clouds).
Sept.	COMMENCEMENT OF VINTAGE. Harvest of the dourra and maize. Cotton and pomegranate begins.	N. E.	Much lightning without thunder; very rarely rain.
Oct.	END OF VINTAGE. Gathering of cotton. Ploughing and sowing commence. Pistachio-nuts ripen.	N. E.	Dews very heavy; autumnal rains begin.
Nov.	MONTH OF PLOUGHING AND SOWING. Rice harvest. Fig-tree laden with fruit. Orange and citron-tree in bloom.	N. W., N., N. E.	Rainy month. Thunder storms. Rains from the W. or S. W.
Dec.	Trees lose their leaves. The brown and desolate plains and deserts become green pastures.	N. W., N., N. E.	Rainy, etc. In Dec., Jan., and Feb., greatest amount of rain in the year.

Ancient Capitals and Renowned Cities.

	Scripture Names.	Country.	Remarks.
Ezra vi. 2.	Achmetha.	Persia.	In the royal palace here, were found the records of Cyrus's decree for rebuilding Jerusalem.
Acts xxvii. 6.	Alexandria.	Egypt.	Founded by Alexander the Great. B. C. 332.
— xvii. 1.	Amphipolis	Greece. Paul sailed from this city to Rome.	Visited by Paul and Silas.
— xi. 19, 26.	Antioch.	Syria.	The capital of Upper Syria. Here the disciples were first called Christians.
— xiii. 14; —xiv. 19.	Ditto.	Asia Minor.	The capital of Pisidia. Here Paul was stoned.
Numbers xxi. 28; Deut. ii. 9, 29; Isaiah xv. 1.	Ar.	Moab.	The capital of Moab; destroyed by an earthquake, A. D. 350.
2 Sam. i. 20.	Askelon.	Palestine.	A city of the Philistines, seat of one of their five states.
2 Kings, xvii. 24.	Babylon.	Chaldea.	The ancient royal city of Assyria, erected on the site of the tower of Babel. To this city Shalmanezzer carried the children of Israel captive.
1 Sam. xxxi. 10.	Beth-shan.	Syria.	A principal city of the Decapolis, on the walls of which the Philistines fastened the bodies of Saul and his sons.
Matt. ii. 1; Mic. v. 2.	Bethlehem, or Bethlehem Ephratah.	Palestine.	A small city of Judah, where Christ was born, and where David was crowned king by Samuel.
Isaiah lxiii. 1, &c.	Bozrah.	Ditto.	A chief city of the Edomites.
Acts x. xii., xxiv.	Cæsarea, (Pales- tina,) which dis- tinguishes this city from Cæsa- rea Philippi.	Ditto.	The Roman metropolis of Palestine, and residence of the procurator. Here Cornelius, the first-fruits of the Gentiles, was converted; here Paul pleaded before Felix and Festus and king Agrippa; and in its amphitheatre Herod Agrippa awfully expired. Herod the Great built this city twenty years before Christ.
Gen. xv. 2; Acts ix.	Damascus.	Syria.	The ancient capital of Syria, and the oldest existing city in the world.

270 ANCIENT CAPITALS AND RENOWNED CITIES.

	Scripture Names.	Country.	Remarks.
Acts xix. ; Rev. ii.	Ephesus.	Greece.	The capital of Ionia. Here was the renowned temple of Diana, and here one of the seven churches.
1 Sam. xxi. 10.	Gath.	Palestine.	A fortified city of the Philistines. Here David feigned himself mad before king Achish.
Judges xvi. 1, 3.	Gaza.	Ditto.	A principal city of the Philistines, the gates of which Samson carried away.
Josh. x. 33.	Gezer.	Ditto.	The king and all his army were defeated by Joshua.
— ii. 1.	Jericho.	Ditto.	The first city taken in Canaan by Joshua.
1 Chron. xi. 4 ; Josh. xv. 63 ; Gen. xiv. 18 ; Isaiah xxix. 1, 2.	Jerusalem ; called Jebus ; Salem ; and Ariel.	Ditto.	The capital of Judea.
1 Kings xxi.	Jezreel.	Ditto.	In this city some of the kings of Israel had a palace, particularly Ahab. It was in the centre of Canaan.
Hos. ix. 6.	Memphis.	Egypt.	The residence of the kings of Egypt in the days of the Ptolemies.
Luke ii. 39.	Nazareth.	Palestine.	A small city, where Christ dwelt till he was thirty years of age, and in the synagogue of which he preached.
Jon. i. 2.	Nineveh.	...	Now a part of Turkey, anciently the metropolis of Assyria.
1 Sam. xxi. xxii.	Nob.	Palestine.	A city of the Levites, where king Saul massacred the priests and their families
Isaiah xix. 13.	Noph, (see Memphis.)	...	
Gen. xli. 45.	On, (or Heliopolis.)	...	Joseph married the daughter of the High Priest of that city.
Rev. i. 11 ; — ii. 12.	Pergamos.	...	A city of Asia Minor, famed for a temple to Esculapius, the god of medicine. One of the seven churches was here.
— i. 11.	Philadelphia.	Ancient Lydia. Now Turkey.	One of the seven churches was here.
Exod. i. 11.	Pithom.	Egypt.	An Egyptian store city, built by the captive Israelites.
2 Sam. xii. 26.	Rabbah or Rabbath.	Palestine.	The capital city of the Ammonites, besieged by Joab, and taken by David.

ANCIENT CAPITALS AND RENOWNED CITIES. 271

	Scripture Names.	Countries.	Remarks.
Exod. i. 11.	Rameses.	Egypt.	An Egyptian store city, built by the captive Israelites.
Acts xxviii. 14.	Rome.	Italy.	Founded B. C. 753: the capital of the ancient Roman empire. Here Paul dwelt two whole years.
— xiii. 5, &c.	Salamis.	Greece.	Chief city of the island of Cyprus, where Sergius Paulus, the Roman Governor, was converted by Paul.
1 Kings xvi. 24. — xx. 1.	Samaria.	Syria.	The capital of the kingdom of Israel, built by king Omri.
Rev. iii. 1-6.	Sardis.	Turkey.	The capital of ancient Lydia, famous for its rich pagan king, Croesus. One of the seven churches.
Dan. viii. 2; Esth. iii. 15.	Shushan.	Persia.	The royal city of Persia, for the winter residence of its kings.
Gen. x. 15, 19; — xlix. 13.	Sidon.	Palestine.	The celebrated commercial city and capital of the Phœnicians, built soon after the deluge, by Sidon, son of Canaan.
Ezek. xxx. 15, 16.	Sin.	Egypt.	A strong city of the ancient Pelusium.
Rev. i. 11. — ii. 8.	Smyrna.	Syria.	A city of Asia Minor. One of the seven churches of Asia.
Ezek. xxix. 10. — xxx. 6.	Syene.	Egypt.	The most southern city of the Thebais, bordering on Nubia.
1 Kings ix. 18. 2 Chron. viii. 4.	Tadmor, (Palmyra.)	Syria.	Built or rebuilt as a store city, by Solomon.
Jer. ii. 16.	Tahapanes, (Daphne Pelusiac.)	Egypt.	A royal city of Egypt, where the principal Jews retired when Jerusalem was desolated by Nebuchadnezzar.
Acts xvii. 1.	Thessalonica.	Turkey.	A city and sea-port of Macedonia.
— xvi. 14	Thyatira.	Ditto.	A city of Asia Minor. One of the seven churches of Asia; famous for dyeing purple.
1 Kings xiv. 17.	Tirzah.	Palestine.	A royal city, where several kings of Israel resided.
Isaiah xxiii. Ezek. xxvii.	Tyre.	Ditto.	A celebrated city and seat of Phœnician commerce.

Remarkable Mountains and Hills.

	Scriptures Names.	Country.	Remarks.
Numb. xxxiii. 48.	Abarim.	Palestine.	On this range of mountains Balak tempted Balaam to curse Israel.
Gen. vii. 4.	Ararat.	Armenia.	Here the ark rested at the deluge.
Isa. lxxviii. 15. Luke xxiii. 33.	Bashan. Calvary.	Palestine. "	Remarkable for its height. A common place of execution, where Christ was crucified.
1 Kings xviii. 19.	Carmel.	"	On this mount Elijah had his trial against the priests of Baal.
Joshua viii. 30.	Ebal.	"	Here Moses pronounced twelve curses against the disobedient.
1 Sam. i. 1.	Ephraim.	"	This mount was the birth-place of Samuel.
Joshua viii. 32.	Gerizim.	"	Here Moses pronounced twelve blessings. Here Joshua wrote the law on stone. Here Jotham delivered his parable.
1 Sam. xxxi. 1.	Gilboa.	"	Here Saul and his sons fell in battle with the Philistines.
Gen. xxxi. 21.	Gilead.	"	On this mount Laban overtook Jacob, and searched for his images.
1 Sam. xxiii. 19.	Hachilah.	"	On this hill David hid awhile from Saul.
Ps. cxxxiii. 3.	Hermion.	"	Celebrated for its dews.
Deut. xxxii. 49.	Nebo.	"	From this mount Moses viewed the promised land.
Matt. xxiv. 3 John viii. 1. 1 Sam. xv. 30.	Olives, or Olivet, the ancient name.	"	Here Christ preached his sermon. By this mount David escaped from the conspiracy of Absalom.
Numb. xxiii. 28.	Peor.	"	Here Balaam blessed instead of cursing Israel.
Deut. xxxiv. 1.	Pisgah.	"	The highest point of mount Nebo, where Moses stood to view the good land.
1 Kings xvi. 24.	Samaria.	"	On this hill Omri built the city. Ahab was buried here.

REMARKABLE RIVERS AND LAKES. 273

	Scripture Names.	Country.	Remarks.
Gen. xiv. 6.	Seir or Hor.	Palestine.	Belonged first to the Horites, and was afterward given to Edom.
Exod. xix. 18.	Sinai.	Arabia	Here the law was given.
Judges iv. 6.	Tabor.	Palestine.	Here Deborah and Barak collected 10,000 men to attack Sisera.

Remarkable Rivers and Lakes.

	Name.	Country.	Why remarkable.
2 Kings v. 12. Johu iii. 22, 23. Ezra viii. 15, 21.	Abana. Ænon. Abava.	Damascus. Palestine. Media.	Commended by Naaman. Here John baptized. Here Ezra proclaimed a fast prior to returning from captivity.
Judges xi. 18. Ezek. i. 1.	Arnon. Chebar.	Syria. Ancient Chaldea.	The boundary of Moab. Near this river Ezekiel saw his first vision.
Ezek. xlvii. 18.	East Sea, (see Salt Sea, Sea of the Plain.)	Syria.	Salt (or Dead) sea.
Josh. xv. 4. Gen. ii. 14. Matt. iv. 18. John vi. 1, or Numb. xxxiv. 11.	Egypt, River of. Euphrates. Galilee, Sea of, Tiberias, Cinneroth or Chinnereth.	Egypt. Babylonia.	A principal river of Eden.
Luke v. 1.	Gennesaret.	Palestine.	Miraculous draught of fishes.
Gen. ii. 13. Matt. iii. 5, 6, 13.	Gihon. Jordan.	Persia. “	Second river in Eden. Christ baptized in the river—the principal one in Palestine.
2 Kings v. 12. Gen. ii. 11. Deut. iv. 49.	Pharpar, (now Barrada.) Pison. Plain, Sea of, (see East and Salt Seas.)	Damascus. Persia. Palestine	Commended by Naaman. The first river of Paradise.
Exod. xiii. 18; xiv. 27. Numb. xxxiv. 3.	Red Sea. Salt Sea, (see East Sea.)	Arabia.	Here Pharaoh's host was drowned.
Isa. xxiii. 3.	Sihor, (the Nile.)	Egypt.	

Prayers.

	Scripture Names.	Subjects.
Gen. 24.	Abraham's servant.	Success in his mission.
— 32.	Jacob.	Protection against Esau.
Exod. 32.	Moses.	Forgiveness for idolatrous Israel.
— 33.	"	For the Divine presence.
Num. 12.	"	For Miriam, when smitten with leprosy.
— 14.	"	For pardon for Israel murmuring at the reports of the spies.
Deut. 3.	"	To enter Canaan.
Judges 16.	Samson.	To be avenged on his enemies.
1 Sam. 1.	Hannah.	For a man-child.
2 Sam. 7.	David.	Prayer and thanksgiving after Nathan's message concerning his intention to build the temple.
1 Kings 8.	Solomon.	Dedication of temple.
— 18.	Elijah.	In contest with priests of Baal.
2 Kings 19.	Hezekiah.	Protection against Sennacherib.
— 20.	"	When dangerously ill.
1 Chron. 4.	Jabez.	For the Divine blessing.
2 Chron. 6.	Solomon.	(See above, 1 Kings viii.)
— 14.	Asa.	When going to battle with Zerah the Ethiopian.
— 20.	Jehoshaphat.	For protection against the armies of the Moabites and Ammonites.
— 30.	Hezekiah.	For the unprepared for keeping the pass-over.
Ezra 9.	Ezra.	Confession of sin in the people's alliances with the heathen.
Neh. 1.	Nehemiah.	For the remnant in captivity.
— 4.	"	For protection against Sanballat and Tobiah.
— 9.	Levites.	Confession of God's goodness, and their nation's sins.
Prov. 29.	Agur.	For moderation in his desires.
Isa. 37.	Hezekiah.	(See above, 2 Kings xix.)
— 38.	"	(See above, 2 Kings xx.)
Jer. 14.	Jeremiah.	In a great famine.
Dan. 9.	Daniel.	For the restoration of Jerusalem.
Jonah 2.	Jonah.	For deliverance from the fish.
Hab. 3.	Habakkuk.	For revival of God's work.
Matt. 6.	Lord's Prayer.	
— 26.	Jesus.	Under suffering in Gethsemane.
— 27.	"	Suspension of Divine consolation
Luke 11.	Lord's Prayer.	
— 18.	Publican's prayer.	For Divine mercy.
— 22.	Jesus.	(See above, Matt. xxvi.)
— 23.	"	For his murderers.
— 23.	Dying thief.	To be remembered by Jesus.
John 12.	Jesus.	Imploring his Father's aid.
— 17.	"	For himself, his apostles, and all believers.
Acts 1.	Apostles.	On choosing an apostle.
— 4.	Primitive church.	For support under persecution.

The Lord's Prayer Illustrated.

Our Father.—Isaiah lxiii. 16.

1. By right of creation. Malachi ii. 10.
2. By bountiful provision. Psalms cxlv. 16.
3. By gracious adoption, Ephesians i. 5.

Who art in Heaven.—1 Kings viii. 43.

1. The throne of thy glory. Isaiah lxvi. 1.
2. The portion of thy children. 1 Peter i. 4.
3. The temple of thy angels. Isaiah vi. 1.

Hallowed be thy Name.—Psalms cxv. 1.

1. By the thoughts of our hearts. Psalms lxxxvi. 11.
2. By the words of our lips. Psalms li. 15.
3. By the works of our hands. 1 Corinthians x. 31.

Thy Kingdom come.—Psalms cx. 2.

1. Of Providence to defend us. Psalms xvii. 8.
2. Of grace to refine us. 1 Thessalonians v. 23.
3. Of glory to crown us. Colossians iii. 4.

Thy will be done on Earth as it is in Heaven.—Acts xxi. 14.

1. Towards us, without resistance. 1 Samuel iii. 18.
2. By us, without compulsion. Psalms cxix. 36.
3. Universally, without exception. Luke i. 6.
4. Eternally, without declension. Psalms cxix. 93.

Give us this Day our daily Bread.

1. Of necessity, for our bodies. Proverbs xxx. 8.
2. Of eternal life, for our souls. John, vi. 34.

And forgive us our trespasses.—Psalms xxv. 11.

1. Against the commands of thy law. 1 John iii. 4.
2. Against the grace of thy gospel. 1 Timothy i. 13.

As we forgive them that trespass against us.—Matthew vi. 15.

1. By defaming our characters. Matthew v. 11.
2. By embezzling our property. Philemon 18.
3. By abusing our persons. Acts vii. 60.

And lead us not into temptation, but deliver us from evil.—Matthew xxvi. 41.

1. Of overwhelming afflictions. Psalms cxxx. 1.
2. Of worldly enticements. 1 John ii. 15.
3. Of Satan's devices. 1 Timothy iii. 7.
4. Of error's seduction. 1 Timothy vi. 10.
5. Of sinful affections. Romans i. 26.

For thine is the Kingdom, and the power, and the glory, for ever.—Jude 25.

1. Thy kingdom governs all. Psalms ciii. 19.
2. Thy power subdues all. Philippians iii. 20, 21.
3. Thy glory is above all. Psalms cxlviii. 13.

Amen.—Ephesians i. 11.

1. As it is in thy purposes. Isaiah xiv. 27.
2. So is it in thy promises. 2 Corinthians i. 20.
3. So be it in our prayers. Revelation xxi. 20.
4. So shall it be to thy praise. Revelation xix. 4.

Symbolical Language used by the Poets and Prophets.

Texts.	Symbols.	Meanings.
Jer. iii. 8, 9; v. 7. Rev. i. 20; ii. 1, &c. Ps. x. 15. Ezra xxx. 21, &c. Job vi. 4. Rev. xvii. 18. Dan. vii. 17. Job xxx. 30. Joel ii. 2. Isa. xxix. 18. Rom. xi. 25. Isa. xxxiv. 3. Ezek. xxxii. 6. Job xviii. 15. Rev. xiv. 10. Rev. xxi. 9. John iii. 29. Ps. xxii. 12, &c. Rev. ii. 10. Ps. lxxviii. 18, &c. James i. 12. Rev. ii. 10. Ps. xxxiii. 5. Isa. li. 17. Jer. xxiii. 1. Amos iv. 13. Rom. xiii. 12. Isa. xxxiv. 8, &c. Rev. ii. 10, &c. 1 Thess. v. 5, &c. Matt. xv. 26. Rev. xxi. 8. Ps. xxii. 16. 1 Cor. xvi. 9. Rev. xii. 9. Isa. xxix. 9. Rev. vi. 12, &c. Prov. xv. 3, &c. Ps. xxxvi. 16, &c. Jer. v. 28. Isa. xlii. 25, &c. Rev. vii. 3, &c. Jer. xi. 4. Rev. iii. 4, &c. Ps. cxlvii. 13. Job xii. 18. Matt. xxv. 33. Ezek. xxxviii. 2. — xxxix. 11. Rev. xx. 8.	Adultery. Angel. Arm. Arrows. Babylon. Beast. Black. Blindness. Blood. Brimstone. Bride. Bridegroom. Bulls. Candlestick. Chariots. Crown. Cup. Darkness. Day. Dogs. Door. Dragon. Drunkennes. Earthquakes. Eyes. Face. Fat. Fire. Forehead. Furnace. Garments. Gates. Girdles. Goats. Góg and Magog.	Idolatry. Messenger, hence minister. Power. Judgments. Rome. A tyrannical heathen monarch. Affliction — anguish. Ignorance. Slaughter — death. Desolation — torments. The church of Christ. Christ, wedded to his church. Violent enemies. Church. Heavenly hosts. Victory — reward. Divine blessings. Divine judgments Misery — adversity — ignorance. An indefinite time—a prophetic year — gospel period. Gentiles—impure persons—per- secutors. An opening. Satan. Effects of Divine judgments. Revolutions. Knowledge. The Divine favor. Abundance. Judgments. A public profession. Affliction. Outward appearance. Power — security. Strength. Wicked persons. God's enemies.

Texts.	Symbols.	Meanings.
Rev. viii. 7.	Grass.	The lower orders, opposed to trees, the higher orders.
— xi. 19.	Hail.	Divine vengeance.
Ps. xviii. 35.	Hand, right	Protection — support.
— lxxiii. 23.		
Ezek. viii. 1.	Hand of the Lord.	Divine influence.
Joel iii. 13, &c.	Harvest.	A time of destruction.
Eph. i. 23, &c.	Head.	Rule or ruler.
Isa. xiii. 33.	Heavens.	Political or ecclesiastical governments.
Hag. ii. 2, 21.		
Zech. x. 23.	Horse.	War and conquest.
Matt. v. 6.	Hunger and thirst.	Spiritual desires.
Rev. v. 8.	Incense.	Prayer.
Ps. cxx. 6.	Jerusalem.	Church of God.
Heb. xii. 22, &c.		The heavenly state.
Rev. i. 18.	Keys.	Power and authority.
1 Kings xv. 4.	Lamp.	A successor or offspring.
Ps. cxxxii. 17.		
Esther viii. 16.	Light.	Joy — prosperity.
Isa. viii. 20.		Knowledge — bitterness.
Eph. v. 8, &c.		
Zech. iv. 7.	Moon, [see Sun.]	
Isa. ii. 2.	Mountain.	A state — Christ's church.
Rom. xvi. 25, &c.	Mystery.	Not a thing unintelligible, but never before made plain.
Rev. iii. 17.	Naked.	In the sinful state of nature.
Isa. xxi. 12.	Night.	Adversity—affliction—ignorance.
Rev. xxi. 25.		
Isa. ii. 13.	Oaks.	Men of rank and power.
Ps. xxiii. 5.	Oil.	Abundance — fertility — joy.
xcii. 11, &c.		
Rev. vii. 5.	Palms.	Victory.
Luke xxiii. 43.	Paradise.	Heaven.
Rev. ii. 7.		
Ps. xviii. 2.	Rock.	A secure refuge.
— ii. 9, &c.	Rod.	Authority — correction.
Job ix. 34, &c.		
Col. iv. 6, &c.	Salt.	Purity — barrenness.
Deut. xxix. 23.		
Isa. li. 42.	Sea in commotion.	An army.
Sol. Song. iv. 12.	Seal.	Security — secrecy.
Isa. xxix. 11.		
Gen. iii. 1, &c.	Serpent.	The devil.
2 Cor xi. 3.		
Rev. xii. 9.		
John x. 11, 16, &c.	Sheep.	Christ's disciples.
Nahum iii. 18.	Shepherds.	Rulers, civil or ecclesiastical.
Ezek. xxxiv. 2, &c.		
Ps. lxxxiv. 9.	Shield.	Defence — protection.
Eph. vi. 16.		
1 Thess. iv. 14.	Sleep.	Death.
Isa. i. 6, &c.	Sores.	Spiritual maladies.
Num. xxiv. 17, &c.	Star.	A prince or ruler.
Joel ii. 31, &c.	Sun, moon, and stars.	The various governors in a state.
Isa. xxxiv. 5.	Sword.	War and slaughter.
Ezek. xxi. 3, &c.		
Deut. xxviii. 13.	Tail.	Subjection — degradation.
Prov. xxx. 14.	Teeth.	Cruelty.

Texts.	Symbols.	Meanings.
Gen. xii. 4, &c. Jer. iv. 31. Gal. iv. 19. Zech. ii. 1, 2. Ps. lxxx. 8, &c. Isa. v. 1, &c. Ezek. iii. 17. Ps. lxix. 1. Isa. viii. 7, &c. lv. 1, Dan. ix. 24. Rev. xii. 6. Isa. xxviii. 8. Jer. li. 1. Isa. xxv. 6. lv. 1, &c. Ps. lx. 3, &c. Isa. lxiii. 3. Rev. xiv. 19. Ps. xvii. 8, &c. Isa. xi. 6. lxv. 25. Ezek. xxvi. 2, 3. Rev. xii. 1. Deut. xxviii. 48. Matt. xi. 29, 30. Lam. iii. 27.	Throne. Travail. Trees. Vine. Vineyard. Watchtower. Waters. Week. Wilderness. Wind. Wine. Winepress. Wings. Wolves. Woman. Yoke.	Kingdom or government. Anguish— <i>anxiety</i> . The great and noble. The church of God. “ “ “ The prophets. Afflictions— <i>multitudes—ordinances</i> . Seven years. Afflicted state. Judgments— <i>destructive war</i> . Spiritual blessings— <i>Divine judgments</i> . Slaughter. Protection. Furious, <i>ungodly persons</i> . City, or body politic. The Church of Christ. Labour— <i>restraint</i> .

Selah.

THE translators of the Bible have left the Hebrew word, *Selah*, which occurs so often in the Psalms, as they found it; and, of course, the English reader often asks his minister, or some learned friend, what it means. And the minister, or learned friend, has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums, and most of the Jewish commentators, give to the word the meaning of *eternally, for ever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rythmical note. Herder regards it as indicating a change of tone. Matheson thinks it, as a musical note, equivalent, perhaps, to the word, *repeat*. According to Luther and others, it means *silence*. Gesenius explains it to mean—"Let the instruments play and the singers stop." Wocher regards it as equivalent to *sursum corda*,—*up, my soul!* Sommer, after examining all the seventy-four passages in which the word occurs, recognises in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative, 'Hear, Jehovah! or, awake Jehovah!' and the like, still earnest addresses to God that he would remember and hear," &c. The word itself he regards as indicating a blast of trumpets by the priests. *Selah*, itself, he thinks an abridged expression used for *Higgaion Selah*—*Higgaion* indicating the sound of the stringed instruments, and *Selah* a vigorous blast of trumpets.

Key to the Promises.

Isa. liv. 11.	Afflicted.	O thou <i>afflicted</i> , tossed with tempest, &c.
Ps. xxxiv. 19.	Afflictions.	Many are the <i>afflictions</i> of the righteous, &c.
1 Cor. iii. 21, &c.	All things.	<i>All things</i> are yours, &c.
Rom. viii. 28.		<i>All things</i> work together for good, &c.
Ps. xci. 11.	Angels.	He shall give his <i>angels</i> charge over thee, &c.
Zech. xi. 8.	Apple of his eye.	He that toucheth you toucheth the <i>apple of his eye</i> .
Matt. xxi. 22	Ask.	All things, whatsoever ye shall <i>ask</i> in prayer.
— viii. 7.	—	<i>Ask</i> , and it shall be given you.
John xvi. 24.	—	<i>Ask</i> , and ye shall receive.
James ii. 5.	—	If any man lack wisdom, let him <i>ask</i> of God.
John xvi. 23.	—	Whatsoever ye shall <i>ask</i> the Father in my name, &c.
— xv. 7.	—	Ye shall <i>ask</i> what ye will, and it shall be done unto you, &c.
Matt. xv. 8.	Asketh.	For every one that <i>asketh</i> receiveth, &c.
Rev. xxii. 17.	Athirst.	And let him that is <i>athirst</i> , come, &c.
— xxi. 6.	—	I will give him that is <i>athirst</i> , &c.
Jer. iii. 12.	Backsliding.	Return, thou <i>backsliding</i> Israel, &c.
— 22.	—	Return ye, <i>backsliding</i> children, &c.
Hos. xiv. 4.	Backsliding.	I will heal their <i>backslidings</i> , &c.
2 Chron. xx. 20.	Believe.	<i>Believe</i> on the Lord your God, so shall ye be established, &c.
1 Pet. ii. 6.	Believeth.	He that <i>believeth</i> on him shall not be confounded.
John vii. 38.	—	He that <i>believeth</i> on me, as the Scripture hath said, out of his belly, &c.
— vi. 47.	—	He that <i>believeth</i> on the Son hath everlasting life.
Hos. ii. 19.	Betroth.	I will <i>betroth</i> thee unto me for ever, &c.
Ps. xxxiv. 18.	Broken heart.	The Lord is nigh unto them that are of a <i>broken heart</i> .
— cxlvii. 3.	—	He healeth the <i>broken in heart</i> , &c.
— li. 17.	Broken spirit.	The sacrifices of God are a <i>broken spirit</i> .
Isa. xlii. 3.	Bruised reed.	The <i>bruised reed</i> shall he not break, &c.
Ps. lv. 22.	Burden.	Cast thy <i>burden</i> upon the Lord, &c.
Isa. lxxv. 24.	Call.	And it shall come to pass, that before they <i>call</i> I will answer, &c.
Jer. xxxiii. 3.	—	<i>Call</i> unto me, and I will answer thee, and show thee great, &c.
Ps. xci. 15.	—	He shall <i>call</i> upon me, and I will answer him.
Zech. xiii. 9.	—	They shall <i>call</i> on thy name, and I will hear them, &c.
Joel ii. 32.	—	Whosoever shall <i>call</i> upon the name of the Lord shall be delivered.
Rom. x. 13.	—	Whosoever shall <i>call</i> upon the name of the Lord shall be saved.
1 Pet. v. 7.	Care.	Casting all your <i>care</i> upon him, for he careth for you.
Ecd. xi. 1.	Cast.	<i>Cast</i> thy bread upon the waters, for thou shalt find it, &c.
Ps. xciv. 14.	Cast off.	The Lord will not <i>cast off</i> his people.
John vi. 39.	Cometh.	Him that <i>cometh</i> to me I will in no wise cast out.

Isa. li. 3.	Comfort.	The Lord will <i>comfort</i> Zion; he will comfort all her waste places.
Isa. li. 13.	Comforted.	God hath <i>comforted</i> his people, and will have mercy upon his afflicted.
— xii. 1.	Comfortedst.	Though thou wast angry with me, thine anger is turned away, and thou <i>comfortedst</i> me.
John xiv. 16.	Comforter.	I will pray the Father, and he shall give you another <i>Comforter</i> , &c.
— 18.	Comfortless	I will not leave you <i>comfortless</i> , I will come to you.
Isa. lvii. 18.	Comforts.	I will lead him also, and restore <i>comforts</i> to him and to his mourners.
Rev. xxii. 14.	Commandments.	Blessed are they that do his <i>commandments</i> , that they may have right to the tree of life, &c.
John xv. 10.	—	If ye keep my <i>commandments</i> ye shall abide in my love.
Prov. xvi. 3.	Commit.	<i>Commit</i> thy works unto the Lord, and thy thoughts shall be established.
Mic. vii. 19.	Compassion.	He will turn again, he will have <i>compassion</i> upon us, &c.
Rom. viii. 1.	Condemnation.	There is therefore now no <i>condemnation</i> , &c.
— x. 9.	Confess.	If thou shalt <i>confess</i> with thy mouth the Lord Jesus Christ thou shalt be saved.
Matt. x. 32.	—	Whosoever shall <i>confess</i> me before men, him will I confess, &c.
Prov. xxviii. 13.	Confesseth.	Whosoever <i>confesseth</i> and forsaketh his sins shall have mercy.
Ps. li. 17.	Contrite.	A broken and a <i>contrite</i> heart, O God, thou wilt not despise.
Isa. lvii. 15.	—	Thus saith the High and Lofty One, &c., even with him that is of a humble and <i>contrite</i> spirit, &c.
— lxvi. 2.	—	To this man will I look, even to him that is poor and of a <i>contrite</i> spirit.
Ps. l. 23.	Conversation.	To him that ordereth his <i>conversation</i> aright will I show the salvation of God.
Isa. iv. 3.	Covenant.	And I will make an everlasting <i>covenant</i> with you, &c.
Ps. lxxxix. 34.	—	My <i>covenant</i> will I not break, &c.
1 Pet. v. 4.	Crown.	And when the chief Shepherd shall appear, ye shall receive a <i>crown</i> , &c.
Rev. ii. 10.	—	Be thou faithful unto death, and I will give thee a <i>crown</i> of life.
Isa. xxviii. 5.	—	In that day shall the Lord of hosts be for a <i>crown</i> of glory, &c.
Ps. cxlv. 19.	Cry.	He also will hear their <i>cry</i> , and will save them.
Isa. xxx. 19.	—	He will be very gracious unto thee at the voice of thy <i>cry</i> .
Ps. xxxiv. 15.	—	His ears are open unto their <i>cry</i> .
— 17.	—	The righteous <i>cry</i> , and the Lord heareth, &c.
Isa. lviii. 9.	—	Thou shalt <i>cry</i> , and he shall say, Here I am.
Matt. x. 42.	Cup of coldwater.	Whosoever shall give to drink unto one of these little ones a <i>cup of cold water</i> , &c.
Isa. l. 10.	Darkness.	Who is among you that feareth the Lord, &c., that walketh in <i>darkness</i> , &c.
Rev. xiv. 13.	Dead.	Blessed are the <i>dead</i> which die in the Lord, &c.

John xi. 25.	Dead.	I am the resurrection and the life, saith the Lord; he that believeth in me, though he were <i>dead</i> yet shall he live.
Isa. xxvi. 19.	—	Thy <i>dead</i> men shall live, together with my <i>dead</i> body shall they arise, &c.
Rev. xx. 6.	Death.	Blessed and holy is he that hath part in the first resurrection; over such the second <i>death</i> hath no power.
Isa. xxv. 8.	—	He will swallow up <i>death</i> in victory.
John viii. 51.	—	If a man keep my saying he shall never see <i>death</i> .
Ps. cxvi. 15.	—	Precious in the sight of the Lord is the <i>death</i> of his saints.
— xxxvii. 4.	Delight.	<i>Delight</i> thyself in the Lord, and he shall give thee the desire of thy heart.
— xci. 14.	Deliver.	Because he hath set his love upon me, therefore will I <i>deliver</i> him.
Job v. 19.	—	He shall <i>deliver</i> thee in six troubles.
2 Pet. ii. 9.	—	The Lord knoweth how to <i>deliver</i> the godly out of temptations.
Jer. xxxii. 40.	Depart.	I will put my fear in their hearts, that they shall not <i>depart</i> from me.
Prov. xiv. 22.	Devise.	Mercy and truth shall be to them that <i>devise</i> good.
Hos. xiv. 5.	Dew.	I will be as the <i>dew</i> unto Israel.
John vii. 17.	Do his will.	If any man will <i>do his will</i> , he shall know of the doctrine whether it be of God, &c.
Ps. xlix. 14.	Dominion.	The upright shall have <i>dominion</i> over them in the morning.
Isa. xxxiii. 16.	Dwell.	He shall <i>dwell</i> on high; his place of defence shall be the munition of rocks.
Rev. vii. 15.	—	Therefore are they before the throne of God, &c.; and he that sitteth on the throne shall <i>dwell</i> among them.
John xiv. 17.	Dwelleth.	He <i>dwelleth</i> with you, and shall be in you.
Ps. xxv. 13.	Ease.	His soul shall dwell at <i>ease</i> .
Matt. x. 22.	Endureth.	He that <i>endureth</i> to the end shall be saved.
John x. 28.	Eternal life.	And I give unto them <i>eternal life</i> , and they shall never perish, &c.
Ps. xxxiii. 18.	Eyes of the Lord.	Behold, the <i>eyes of the Lord</i> are upon them that fear him, &c.
— xxxiv. 15.	—	The <i>eyes of the Lord</i> are upon the righteous, and his ears are open unto their cry.
2 Chron. xvi. 9.	—	The <i>eyes of the Lord</i> run to and fro throughout the whole earth, &c.
Heb. x. 23.	Faithful.	He is <i>faithful</i> that promised.
Ps. lxxviii. 5.	Father.	A <i>father</i> of the fatherless, and a judge of the widows, is God in his holy habitation.
2 Cor. vi. 18.	—	I will be a <i>father</i> unto you, &c.
Ps. ciii. 13.	—	Like as a <i>father</i> , pitieth his children, so the Lord pitieth, &c.
— cxv. 13.	Fear.	He will bless them that <i>fear</i> the Lord, both small and great.
Mal. iv. 2.	—	Unto you that <i>fear</i> my name shall the Sun of Righteousness, &c.
Ecc. viii. 12.	Fear God.	It shall be well with them that <i>fear</i> God.
Prov. xiv. 26.	Fear of the Lord.	In the <i>fear of the Lord</i> is strong confidence, &c.
— xix. 23.	—	The <i>fear of the Lord</i> tendeth to life, and he that hath it shall be satisfied.
Isa. xli. 10.	Fear — not.	<i>Fear</i> thou not, for I am with thee, &c.

Ps. cxxviii. 1. Prov. xiii. 13.	Feareth.	Blessed is every one that <i>feareth</i> the Lord, &c. He that <i>feareth</i> the commandment shall be rewarded.
Zech. xii. 8. Rev. vii. 17.	Feeble. Feed.	He that is <i>feeble</i> shall be as David, &c. For the Lamb which is in the midst of the throne shall <i>feed</i> them, &c.
Ezek. xxxiv. 15.	Feed.	I will <i>feed</i> my flock, and I will cause them to lie down, &c.
Ps. xcii. 13.	Flourish.	Those that be planted in the house of the Lord shall <i>flourish</i> , &c.
Isa. xlix. 15. 2 Chron. vii. 14.	Forget. Forgive.	Can a woman <i>forget</i> her sucking child, &c. Then will I hear from heaven, and will <i>forgive</i> their sin.
Ps. ciii. 3. Deut. xxxi. 8. Heb. xli. 5. Isa. xli. 16.	Forgiveth. Forsake.	He <i>forgiveth</i> all thine iniquities. He will not fail thee, neither <i>forsake</i> thee. I will never leave thee nor <i>forsake</i> thee. These things will I do unto them, and will not <i>forsake</i> them.
Zech. xiii. 1.	Fountain opened.	In that day there shall be a <i>fountain opened</i> , &c.
Ps. xcii. 14. Matt. vii. 11.	Fruit. Gifts.	They shall bring forth <i>fruit</i> in old age. If ye then, being evil, know how to give good <i>gifts</i> unto your children, how much more shall your Father, &c.
Luke vi. 38. Matt. xiii. 12. Ps. lxiv. 10. — lxxxiv. 11. Col. iii. 4.	Give. Given. Glad. Glory.	<i>Give</i> , and it shall be given unto you, &c. Whosoever hath, to him shall be <i>given</i> . The righteous shall be <i>glad</i> in the Lord. The Lord will give grace and <i>glory</i> , &c.
Heb. x. 10.	God.	When Christ, who is our life, shall appear, then shall ye also appear with him in <i>glory</i> . I will be to them a <i>God</i> , and they shall be to me a people.
Jer. xxxi. 1.	—	At the same time, saith the Lord, will I be the <i>God</i> of all the families of Israel.
Rev. xxi. 3.	—	<i>God</i> himself shall be with them, and be their <i>God</i> .
Heb. xi. 16. Ezek. xxxiv. 24. 2 Cor. vi. 16. Isa. xli. 10. Joel ii. 27.	— — — — —	<i>God</i> is not ashamed to be called their <i>God</i> . I the Lord will be their <i>God</i> . I will be their <i>God</i> , and they shall be my people. Be not dismayed, I am thy <i>God</i> . And ye shall know that I am the Lord your <i>God</i> .
1 Tim. iv. 8.	Godliness.	<i>Godliness</i> is profitable unto all things; having promise of the life, &c.
2 Cor. xii. 9. Joel ii. 13.	Grace. Gracious.	My <i>grace</i> is sufficient for thee, &c. For he is <i>gracious</i> and merciful, slow to anger, and of great kindness.
Isa. xxx. 18.	—	Therefore will the Lord wait, that he may be <i>gracious</i> unto you.
2 Chron. xxx. 9.	—	The Lord your <i>God</i> is <i>gracious</i> and merciful.
Hos. xiii. 24. — xiv. 5.	Grave. Grow.	I will ransom them from the power of the <i>grave</i> . He shall <i>grow</i> as the lily.
Ps. xcii. 12. Mal. iv. 2.	— —	He shall <i>grow</i> like the cedar of Lebanon. And ye shall go forth and <i>grow</i> as calves of the stall.
Isa. lvii. 11. Ps. xlviii. 4. Ezek. xxxvi. 26. Jer. xxxiv. 7.	Guide. Heart.	And the Lord shall <i>guide</i> thee continually. He will be our <i>guide</i> , even unto death. A new <i>heart</i> also will I give you, &c. And I will give them a <i>heart</i> to know me, &c.

Jer. xxxiv. 39.	Heart.	And I will give them one <i>heart</i> and one way, &c.
Ezek. xi. 19.	—	And I will give them one <i>heart</i> , and will put, &c.
Matt. xi. 28.	Heavy-laden	Come unto me, all ye that labour and are <i>heavy laden</i> , &c.
Isa. xli. 13.	Help.	Fear not, I will <i>help</i> thee.
1 Sam. ii. 30.	Honour.	Them that <i>honour</i> me, I will honour.
Ps. ix. 12.	Humble.	He forgetteth not the cry of the <i>humble</i> .
Job xxii. 29.	—	He shall save the <i>humble</i> person.
Matt. xxiii. 12.	—	He that shall <i>humble</i> himself shall be exalted.
Luke xviii. 14.	—	—
Matt. v. 6.	Hunger.	Blessed are they that <i>hunger</i> and thirst after righteousness.
John vi. 35.	—	He that cometh unto me shall never <i>hunger</i> .
Isa. liv. 5.	Husband.	For thy Maker is thine <i>husband</i> .
Mal. iii. 17.	Jewels.	And they shall be mine in that day when I make up my <i>jewels</i> .
Isa. vii. 3.	Joy.	With <i>joy</i> shall ye draw water out of the wells of salvation.
Ps. cxxi. 5.	Keeper.	The Lord is thy <i>keeper</i> .
— 3.	Keepeth.	He that <i>keepeth</i> thee will not slumber.
Isa. liv. 10.	Kindness.	My <i>kindness</i> shall never depart from thee.
Luke xii. 32.	Kingdom.	It is your Father's good pleasure to give you the <i>kingdom</i> .
James ii. 5.	—	The <i>kingdom</i> which he hath promised to them that love him.
John viii. 32.	Know.	And ye shall <i>know</i> the truth, and the truth shall make you free.
Ps. lxxxix. 15.	—	Blessed are the people that <i>know</i> the joyful sound.
Isa. lii. 6.	—	My people shall <i>know</i> my name.
Jer. xxxi. 33.	Law.	I will put my <i>law</i> into their inward parts, and write it in their hearts, &c.
Heb. xiii. 5.	Leave.	I will never <i>leave</i> thee nor forsake thee,
John x. 28.	Life.	And I give unto them eternal <i>life</i> , &c.
Matt. xix. 29.	—	Every one that hath forsaken houses, &c., for my name's sake—shall inherit everlasting <i>life</i> .
John vi. 47.	—	He that believeth on me, hath everlasting <i>life</i> .
Matt. x. 39.	—	He that loseth his <i>life</i> for my sake shall find it.
— xxv. 46.	—	The righteous shall go away into <i>life</i> eternal.
1 John ii. 25.	—	This is the promise which he hath promised us, even eternal <i>life</i> .
Ps. xcvi. 11.	Light.	<i>Light</i> is sown for the righteous.
— lxxxix. 15.	—	They shall walk, O Lord, in the <i>light</i> of thy countenance.
Neh. i. 5.	Love.	God keepeth covenant and mercy for them that <i>love</i> him.
Prov. viii. 17.	—	I love them that <i>love</i> me.
John xiv. 21.	—	I will <i>love</i> him, and will manifest myself to him.
— 23.	—	If a man <i>love</i> me, he will keep my words, and my Father will love him, &c.
Prov. viii. 21.	—	That I may cause them that <i>love</i> me to inherit substance, &c.
Ps. cxlv. 20.	—	The Lord preserveth all them that <i>love</i> him.

John xiv. 21.	Loveth.	He that <i>loveth</i> me shall be loved of my Father.
— 2.	Mansions.	In my Father's house are many <i>mansions</i> , — I go to prepare a place for you.
Deut. iv. 31.	Merciful.	For the Lord thy God is <i>merciful</i> , he will not forsake thee, &c.
Heb. xi. 12.	—	I will be <i>merciful</i> to their unrighteousness.
Ps. xxv. 10.	Mercy.	All the paths of the Lord are <i>mercy</i> and truth unto such as keep his covenant, &c.
Isa. lv. 7.	—	Let the wicked forsake his ways, &c., and he will have <i>mercy</i> upon him.
Ps. ciii. 17.	—	The <i>mercy</i> of the Lord is from everlasting to everlasting upon them that fear him.
Isa. xxx. 18.	—	Therefore will he be exalted, that he may have <i>mercy</i> upon you, &c.
Rev. iii. 12.	Name.	And I will write upon him the <i>name</i> of my God.
— 5.	—	I will not blot out his <i>name</i> out of the book of life, but I will confess his <i>name</i> before my Father, &c.
Phil. iv. 19.	Need.	My God shall supply all your <i>need</i> .
Rev. xxii. 5.	Night.	There shall be no <i>night</i> there.
Ezek. xxxvi. 26.	New heart.	A <i>new heart</i> will I give you.
Isa. i. 19.	Obedient.	If ye be willing and <i>obedient</i> ye shall eat the good of the land.
Jer. vii. 23.	Obey.	<i>Obey</i> my voice, and I will be your God.
Isa. xlv. 4.	Old age.	And even to your <i>old age</i> I am he.
Ps. lxxxi. 10.	Open thy mouth.	<i>Open thy mouth</i> wide, and I will fill it.
Rev. xxi. 7.	Overcometh.	He that <i>overcometh</i> shall inherit all things.
— ii. 11.	—	He that <i>overcometh</i> shall not be hurt of the second death.
— iii. 5.	—	He that <i>overcometh</i> , the same shall be clothed in white raiment.
— 12.	—	Him that <i>overcometh</i> will I make a pillar in the temple of my God, &c.
— ii. 17.	—	To him that <i>overcometh</i> will I give to eat of the hidden manna.
— 7.	—	To him that <i>overcometh</i> will I give to eat of the tree of life.
— iii. 22.	—	To him that <i>overcometh</i> will I grant to sit with me in my throne.
Isa. lv. 7.	Pardon.	He will abundantly <i>pardon</i> .
Jer. xxxiii. 8.	—	I will <i>pardon</i> all their iniquities whereby they have sinned.
Ps. lxxxv. 8.	Peace.	He will speak <i>peace</i> to his people and to his saints.
Isa. lvii. 2.	—	He shall enter into <i>peace</i> .
2 Cor. xiii. 11.	—	Live in <i>peace</i> , and the God of love and <i>peace</i> shall be with you.
John xiv. 27.	—	<i>Peace</i> I leave with you, my <i>peace</i> I give unto you.
Ps. cxxv. 5.	—	<i>Peace</i> shall be upon Israel.
— xxix. 11.	—	The Lord will bless his people with <i>peace</i> .
Phil. iv. 7.	—	The <i>peace</i> of God, which passeth all understanding, shall keep your hearts.
Jer. xxx. 22.	People.	Ye shall be my <i>people</i> , and I will be your God.
John x. 28.	Perish.	They shall never <i>perish</i> .
Matt. v. 11.	Persecute.	Blessed are ye when men shall revile you, and <i>persecute</i> you.

Matt. v. 10.	Persecuted.	Blessed are they which are <i>persecuted</i> for righteousness' sake, &c.
Prov. xxviii. 27.	Poor.	He that giveth unto the <i>poor</i> shall not lack.
— xix. 17.	—	He that hath pity on the <i>poor</i> lendeth unto the Lord, and that which he hath given will he pay him again.
Luke xiv. 13.	—	When thou makest a feast call the <i>poor</i> , &c., and thou shalt be blessed, &c.
Matt. v. 3.	Poor in spirit.	Blessed are the <i>poor in spirit</i> , for theirs is the kingdom of heaven.
— xxi. 22.	Prayer.	And whatsoever ye shall ask in <i>prayer</i> , believing, ye shall receive.
Prov. xv. 29.	—	He heareth the <i>prayer</i> of the righteous.
James iv. 16.	Prayer.	The effectual fervent <i>prayer</i> of a righteous man availeth much.
Ps. cxxxii. 16.	Priests.	I will clothe her <i>priests</i> with salvation.
Ex. xxxiii. 14.	Presence.	My <i>presence</i> shall go with thee, &c.
Acts ii. 39.	Promise.	The <i>promise</i> is to you and to your children.
Heb. x. 23.	Promised.	He is faithful that <i>promised</i> .
2 Cor. i. 20.	Promises.	All the <i>promises</i> of God in him [Christ] are yea, and in him amen, &c.
John vi. 40, 54.	Raise.	I will <i>raise</i> him up at the last day.
Ps. cxlvi. 8.	Raiseth.	The Lord <i>raiseth</i> them that be bowed down.
— cxxx. 8.	Redeem.	He shall <i>redeem</i> Israel from all his iniquity.
— xlvi. 1.	Refuge.	God is our <i>refuge</i> and strength, a very present help in trouble.
Deut. xxxiii. 27.	—	The eternal God is thy <i>refuge</i> .
Ps. ix. 9.	—	The Lord will be a <i>refuge</i> for the oppressed, a <i>refuge</i> in times of trouble.
— lxxxix. 16.	Rejoice.	In thy name shall they <i>rejoice</i> all the day.
Luke vi. 22.	Reproach.	Blessed are ye when men shall hate you, &c., and shall <i>reproach</i> you, &c.
Ps. xvi. 9.	Rest.	My flesh also shall <i>rest</i> in hope.
Isa. iii. 10.	Righteous.	Say ye to the <i>righteous</i> , it shall be well with him.
Ps. v. 12.	—	Thou, Lord, wilt bless the <i>righteous</i> , &c.
Isa. lviii. 11.	—	Verily there is a reward for the <i>righteous</i> .
Ps. cvi. 3.	Righteousness.	Blessed are they that keep judgment, and he that doeth <i>righteousness</i> at all times.
— xxxvii. 6.	—	He shall bring forth thy <i>righteousness</i> as the light.
Isa. xli. 18.	Rivers.	I will open <i>rivers</i> in high places, &c.
Ps. cxxv. 2.	Round about.	As the mountains are <i>round about</i> Jerusalem, so the Lord is <i>round about</i> his people.
Isa. lvi. 2.	Sabbath.	Blessed is the man that keepeth the <i>sabbath</i> from polluting it.
— lvii. 13, 14.	—	If thou turn away thy foot from the <i>sabbath</i> , from doing thy pleasure, &c., then thou shalt delight thyself in the Lord.
Ezek. xx. 20.	—	Hallow my <i>sabbaths</i> . . . that ye may know that I am the Lord your God.
Jer. iii. 15.	Satisfied.	My people shall be <i>satisfied</i> with my goodness.
Ps. xxvi. 8.	—	They shall be <i>satisfied</i> with the fatness of thine house.
Matt. i. 21.	Save.	He shall <i>save</i> his people from their sins.
Zeph. iii. 17.	—	The Lord thy God in the midst of thee is mighty, he will <i>save</i> , &c.
Isa. i. 18.	Scarlet.	Though your sins be as <i>scarlet</i> , they shall be as white as snow.
Ps. xxv. 14.	Secret.	The <i>secret</i> of the Lord is with them that fear him, &c.

Gen. xvii. 7.	Seed.	I will establish my covenant between me and thee, and thy <i>seed</i> after thee.
Isa. xliv. 3.	_____	I will pour my spirit upon thy <i>seed</i> .
2 Chron. xv. 2.	Seek.	If ye <i>seek</i> him he will be found of you.
Matt. vi. 33.	_____	<i>Seek</i> ye first the kingdom of God and his righteousness, and all these things shall be added unto you.
Amos ix. 34.	_____	<i>Seek</i> ye me and ye shall live.
Ezra viii. 22.	_____	The hand of our God is upon all them for good that <i>seek</i> him.
Ps. lxxix. 32.	_____	Your hearts shall live that <i>seek</i> God.
Lam. iii. 25.	Seeketh.	The Lord is good unto them that wait for him, unto the soul that <i>seeketh</i> him.
John xii. 26.	Serve.	If any man <i>serve</i> me, let him follow me; and where I am, there shall also my servant be.
Ps. xci. 1.	Shadow.	He that dwelleth in the secret place of the Most High shall abide under the <i>shadow</i> of the Almighty.
Isa. xl. 11.	Shepherd.	He shall feed his flock like a <i>shepherd</i> .
Ezek. xxxiv. 23.	_____	The Lord will set up one <i>Shepherd</i> over them, and he shall feed them.
Gen. xv. 1.	Shield.	I am thy <i>shield</i> , and thy exceeding great reward.
Matt. xiii. 43.	Shine.	The righteous shall <i>shine</i> forth as the sun, &c.
Dan. xii. 3.	_____	They that be wise shall <i>shine</i> as the brightness of the firmament. &c.
Rom. vi. 14.	Sin.	<i>Sin</i> shall not have dominion over you.
Matt. i. 21	Sins.	He shall save his people from their <i>sins</i> .
Isa. i. 18.	_____	Though your <i>sins</i> be as scarlet, they shall be as white as snow.
— xxxii. 20	Sow.	Blessed are ye that <i>sow</i> beside all waters.
Ps. cxxvi. 5.	_____	They that <i>sow</i> in tears shall reap in joy.
Gal. vi. 8.	Soweth.	He that <i>soweth</i> to the Spirit shall of the Spirit reap life everlasting.
2 Cor. ix. 6.	_____	He which <i>soweth</i> bountifully shall reap also bountifully.
Prov. i. 23.	Spirit.	Behold I will pour out my <i>Spirit</i> unto you.
Ezek. xxxvi. 27.	_____	I will put my <i>Spirit</i> within you, and cause you to walk in my statutes, &c.
Isa. lix. 21.	_____	My <i>Spirit</i> that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, &c.
Zech. xii. 10.	Spirit of grace.	I will pour upon the house of David, and upon the inhabitants of Jerusalem, the <i>spirit of grace</i> and of supplications.
Ezek. xxxvi. 25.	Sprinkle.	Then will I <i>sprinkle</i> clean water upon you, and ye shall be clean.
— 27.	Statutes.	And I will put my Spirit within you, and cause you to walk in my <i>statutes</i> , &c.
Ps. xxxvii. 21.	Steps.	The law of his God is in his heart, and none of his <i>steps</i> shall slide.
— 23.	_____	The <i>steps</i> of a good man are ordered by the Lord.
2 Cor. xii. 9.	Strength.	My grace is sufficient for thee, and my <i>strength</i> is made perfect in weakness.
Ps. xix. 11.	_____	The Lord will give <i>strength</i> unto his people.
— lxxxiv. 7.	_____	They go from <i>strength</i> to <i>strength</i> .

Ps. xxxi. 24.	Strengthen.	Be of good courage, and he shall <i>strengthen</i> thine heart.
Isa. xli. 10.	—	I will <i>strengthen</i> thee, yea, I will help thee, yea, I will uphold thee.
Zech. x. 12.	—	I will <i>strengthen</i> them in the Lord.
Isa. xxxv. 4.	Strong.	Say to them that are of a fearful heart, Be <i>strong</i> , fear not.
Nahum i. 7.	Strong hold.	The Lord is good, a <i>strong hold</i> in the day of trouble.
Heb. ii. 18.	Succour.	He is able to <i>succour</i> them that are tempted.
Ps. lxxxiv. 11.	Sun.	The Lord God is a <i>sun</i> and shield.
Matt. xiii. 43.	—	The righteous shall shine forth as the <i>sun</i> .
Mal. iv. 2.	Sun of righteousness.	But unto you that fear my name shall the <i>Sun of Righteousness</i> arise, &c.
Rev. iii. 20.	Sup.	If any man hear my voice, and open the door, I will come in to him, and will <i>sup</i> with him, and he with me.
Isa. liv. 13.	Taught.	All thy children shall be <i>taught</i> of the Lord.
Ps. xxv. 8.	Teach.	Good and upright is the Lord, therefore will he <i>teach</i> sinners in the way.
— xxxii. 8.	—	I will instruct thee, and <i>teach</i> thee in the way which thou shalt go.
— xxv. 12.	—	What man is he that feareth the Lord? him shall he <i>teach</i> in the way he shall choose.
Isa. xxv. 8.	Tears.	The Lord God will wipe away <i>tears</i> from off all faces.
James i. 12.	Temptation.	Blessed is the man that endureth <i>temptation</i> , for when he is tried he shall receive a crown of life, &c.
1 Cor. x. 13.	Tempted.	God is faithful, and will not suffer you to be <i>tempted</i> above that ye are able.
Ps. cxix. 2.	Testimonies.	Blessed are they that keep his <i>testimonies</i> .
Matt. vi. 31, 32.	Thought.	Therefore take no <i>thought</i> , &c., for your Heavenly Father knoweth that ye have need, &c.
Isa. liv. 17.	Tongue.	No weapon that is formed against thee shall prosper, and every <i>tongue</i> , &c.
Ps. l. 15.	Trouble.	Call upon me in the day of <i>trouble</i> , I will deliver thee.
— xl. 4.	Trust.	Blessed is the man that maketh the Lord his <i>trust</i> , and respecteth not the proud, &c.
— xviii. 30.	—	He is a buckler to all those that <i>trust</i> in him.
— xxxiv. 22.	—	None of them that <i>trust</i> in him shall be desolate.
— cxxv. 1.	—	They that <i>trust</i> in the Lord shall be as Mount Zion, &c.
— xxxvii. 3.	—	<i>Trust</i> in the Lord and do good, &c., and verily thou shalt be fed.
Prov. xxix. 25.	—	Whoso putteth his <i>trust</i> in the Lord shall be safe.
Ps. xxxii. 10.	Trusteth.	He that <i>trusteth</i> in the Lord, mercy shall compass him about.
Isa. xxvi. 3.	—	Thou wilt keep him in perfect peace, &c., because he <i>trusteth</i> in thee.
Prov. xvi. 3.	—	Whoso <i>trusteth</i> in the Lord happy is he.
Ps. cxii. 7.	Trusting.	He shall not be afraid of evil tidings, his heart is fixed, <i>trusting</i> in the Lord.
John xvi. 13.	Truth.	He shall guide you into all <i>truth</i> .
Zech. xiii. 9.	Try.	I will bring the third part through the fire, &c., and will <i>try</i> them as gold, &c.

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Ezek. xviii. 21.	Turn.	If the wicked will <i>turn</i> from all his sins . . he will surely live, &c.
Zech. i. 3.	—	<i>Turn</i> ye unto me, &c., and I will <i>turn</i> unto you.
Matt. xviii. 20.	Two or three	Where <i>two or three</i> are gathered together in my name, there am I in the midst of them.
Ps. xxxvii. 18.	Upright.	The Lord knoweth the days of the <i>upright</i> , and their inheritance shall be for ever.
Prov. xxviii. 18.	Uprightly.	Whoso walketh <i>uprightly</i> shall be saved.
Isa. xxx. 18.	Wait.	Blessed are all they that <i>wait</i> for him.
— xl. 31.	—	They that <i>wait</i> upon the Lord shall renew their strength.
Ps. xxvii. 14.	—	<i>Wait</i> upon the Lord, be of good courage, and he shall strengthen thine heart, &c.
Lev. xxvi. 12.	Walk.	And I will <i>walk</i> among you, and will be your God.
Rev. iii. 4.	—	And they shall <i>walk</i> with me in white, for they are worthy.
Ps. i. 1.	Walketh.	Blessed is the man that <i>walketh</i> not in the counsel of the ungodly.
Ps. xxxiv. 9.	Want.	There is no <i>want</i> to them that fear him.
Prov. viii. 34.	Watching.	Blessed is the man that heareth me, <i>watching</i> daily at my gates.
Isa. xii. 3.	Water.	With joy shall ye draw <i>water</i> from the wells of salvation.
Jer. xxxi. 12.	Watered.	Their souls shall be like a <i>watered</i> garden.
Isa. xliii. 2.	Waters.	When thou passest through the <i>waters</i> I will be with thee, &c.
Job xvii. 9.	Way.	The righteous also shall hold on his <i>way</i> , &c.
Jer. xxvi. 13.	Ways.	Amend your <i>ways</i> , &c., and the Lord will repent him, &c.
Prov. iii. 6.	—	In all thy <i>ways</i> acknowledge him, and he shall direct thy paths.
Ps. cxxvi. 6.	Weepeth.	He that goeth forth and <i>weepeth</i> , bearing precious seed, shall doubtless come again with rejoicing, &c.
John vii. 17.	Will.	If any man shall do his <i>will</i> he shall know of the doctrine, &c.
Ps. cx. 3.	Willing.	Thy people shall be <i>willing</i> in the day of thy power.
Prov. xiii. 20.	Wise.	He that walketh with wise men shall be <i>wise</i> .
— iii. 35.	—	The <i>wise</i> shall inherit glory.
Dan. xii. 3.	—	They that be <i>wise</i> shall shine as the brightness of the firmament.
Ps. cvii. 43.	—	Whoso is <i>wise</i> and will observe these things, even they shall understand the loving-kindness of the Lord.

Threatenings and Warnings.

Luke ix. 62.	Apostates.	No man having put his hand to the plough, and looking back, is fit for the kingdom of God.
John xv. 6.	—	If any man abide not in me, he is cast forth as a branch, and is withered.
Heb. iii. 12.	—	Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

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Heb. x. 26.	Apostates.	For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.
— 38.	—	If any man draw back, my soul shall have no pleasure in him.
— xii. 15	—	Look diligently, lest any man fall of the grace of God.
2 Pet. ii. 20	—	For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.
Psa. cxxv. 5.	Backsliders.	For such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity.
1 Cor. x. 12.	—	Wherefore let him that thinketh he standeth take heed lest he fall.
Col. ii. 8.	—	Beware lest any man spoil you through philosophy and vain deceit.
Matt. xii. 31.	Blasphemers.	The blasphemy against the Holy Ghost shall not be forgiven.
Mark iii. 28.	—	Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.
Jude 14, 15.	—	Take heed, and beware of covetousness.
Luke xii. 15.	Covetous.	For this know, that no whoremongers, &c., nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.
Eph. v. 5.	—	Mortify therefore your members which are upon the earth; fornication, &c., and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience.
Col. iii. 5, 6.	—	Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; ye have heaped treasure together for the last days.
James v. 3.	—	The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.
2 Thess. i. 7. 8.	Disobedient.	For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?
Heb. ii. 2, 3.	—	See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.
— xii. 25.	—	For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of those that obey not the gospel of God?
1 Pet. iv. 17.	—	

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Deut. xxv. 13-16.	Dishonest.	Thou shalt not have in thy bag divers weights, a great and a small, &c.; for all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.
Prov. xi. 1.	—	A false balance is an abomination to the Lord.
— xx. 23.	—	Divers weights are an abomination unto the Lord.
— xxiii. 31, 32.	Drunkards.	Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder.
1 Cor. vi. 10.	—	Nordrunks shall inherit the kingdom of God.
Gal. v. 20, 21.	—	Now the works of the flesh are manifest, which are these: adultery, &c., drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things, shall not inherit the kingdom of God.
1 Cor. vi. 10.	Extortioners.	Nor extortioners shall inherit the kingdom of God.
Matt. xv. 14.	False Teachers.	If the blind lead the blind, both shall fall into the ditch.
Gal. i. 9.	—	If any man preach any other gospel unto you than that ye have received, let him be accursed.
2 John 9, 10.	—	He that abideth in the doctrine of Christ, he hath both the Father, and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.
Isaiah viii. 20.	Hearers.	To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.
Mark iv. 24.	—	Take heed what ye hear.
Luke viii. 18.	—	Take heed, therefore, how ye hear.
James i. 22.	—	Be ye doers of the word, and not hearers only, deceiving your own selves.
Job viii. 13.	Hypocrites.	The hypocrite's hope shall perish.
— xxxvi. 13.	—	The hypocrites in heart, heap up wrath.
Psa. xcvi. 7.	Idolaters.	Confounded be all they that serve graven images, that boast themselves of idols.
1 Cor. x. 14.	—	Flee from idolatry.
1 John v. 21.	—	Little children, keep yourselves from idols.
Luke xiii. 3.	Impenitent.	Except ye repent, ye shall all likewise perish.
Rom. ii. 4, 5.	—	Despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.
Rev. ii. 5.	—	Remember, therefore, from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove the candlestick out of his place, except thou repent.
Prov. xix. 9.	Liars.	A false witness shall not be unpunished, and he that speaketh lies shall perish.
Rev. xxi. 8.	—	All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.

Rev. xxi. 27.	Liars.	And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.
Psa. lxxviii. 5.	Opressors.	A Father of the fatherless, and a Judge of the widows, is God in his holy habitation.
— ciii. 6.	—	The Lord executeth righteousness and judgment for all that are oppressed.
Mal. iii. 5.	—	And I will come near you to judgment; and I will be a swift witness against the sorcerers, &c., and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.
James v. 4.	—	Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.
Matt. vi. 1	Ostentatious.	Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
Psa. vii. 13.	Persecutors.	He ordaineth his arrows against the persecutors.
2 Thess. i. 6.	—	It is a righteous thing with God to recompense tribulation to them that trouble you.
Matt. iii. 10.	Professors.	Every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.
— vii. 19, 22, 23.	—	Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me ye that work iniquity.
Luke xiii. 26, 27.	—	Then shall ye begin to say, We have eaten and drunk in thy presence, &c.: but he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity.
John xv. 6.	—	If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.
Prov. vi. 17.	Proud.	The Lord hateth a proud look.
— xvi. 5.	—	Every one that is proud in heart is an abomination to the Lord: though hand join in hand he shall not be unpunished.
James iv. 6.	—	God resisteth the proud.
1 Pet. v. 5.	—	—
Prov. i. 24.	Scorners.	Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh.
— xix. 29.	—	Judgments are prepared for scorners.
Exod. xx. 7.	Swearers.	Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain.
Deut. v. 11.	—	—

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Psa. lix. 12.	Swearers.	For the sin of their mouth, and the words of their lips, let them even be taken in their pride: and for cursing and lying which they speak.
Zech. v. 3.	—	Every one that sweareth shall be cut off.
James. v. 12.	—	Swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea, and your nay, nay; lest ye fall into condemnation.
1 Cor. vi. 10.	Thieves.	Nor thieves, nor covetous, &c., shall inherit the kingdom of God.
Mark xvi. 16.	Unbelievers.	He that believeth not, shall be damned.
John iii. 18.	—	He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.
— 36.	—	He that believeth not the Son, shall not see life; but the wrath of God abideth on him.
— viii. 24.	—	If ye believe not that I am he, ye shall die in your sins.
2 Thess. ii. 12.	—	That all might be damned who believed not the truth, but had pleasure in unrighteousness.
Rev. xxi. 8.	—	But the fearful and unbelieving, &c., shall have their part in the lake that burneth with fire and brimstone: which is the second death.
Matt. xxv. 42, &c.	Uncharitable.	For I was an hungered, and ye gave me no meat, &c.—Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal.
1 John iii. 14.	—	He that loveth not his brother abideth in death.
— 17.	—	Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
Eph. v. 5.	Unclean.	No whoremonger, nor unclean person, hath any inheritance in the kingdom of Christ and of God.
Rev. xxii. 15.	—	For without [the holy city] are dogs, and sorcerers, and whoremongers, &c.
Job xxi. 30.	Ungodly.	The wicked is reserved to the day of destruction.
Psalms i. 5.	—	The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous: For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.
— vii. 11, 12.	—	God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready.
— ix. 17.	—	The wicked shall be turned into hell.
— lxxiii. 12, 18.	—	Behold, these are the ungodly who prosper in the world; they increase in riches.—Surely thou didst set them in slippery places; thou castedst them down to destruction.
— xcii. 7.	—	When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever.
— cxlv. 20.	—	All the wicked will be destroyed.
Prov. xi. 5.	—	The wicked shall fall by his own wickedness.

Prov. xi. 7.	Ungodly.	When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth.
— 21.	—	The wicked shall not be unpunished.
— xiv. 32,	—	The wicked is driven away in his wickedness.

Bible Aids for Social and Private Prayer.

"Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." *Hosea* xiv. 2

"As to *expression in prayer*, we should treasure up such expressions especially as we read in Scripture."—BUCK.

EXPRESSIONS FOR SOCIAL PRAYER.

ADORATION.		SUPPLICATION.	
Jer. x. 6, 7.	Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might; who would not fear thee, O King of nations?	Psa. lxvii. 1.	God be merciful unto us, and bless us; and cause his face to shine upon us.
		— lxxxv. 7.	Wilt thou not revive us again, that thy people may rejoice in thee?
Psa. cxlv. 10.	All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.	— 8.	Show us thy mercy, O Lord, and grant us thy salvation.
— lxxv. 2.	O thou that hearest prayer, unto thee shall all flesh come.	— lxvii. 3.	INTERCESSION. Let the people praise thee, O God; let all the people praise thee.
	CONFESSION.	— vii. 9.	Oh let the wickedness of the wicked come to an end: but establish the just.
Dan. ix. 5.	We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.	— cvii. 15.	THANKSGIVING. Oh that men would praise the Lord for his goodness, for his wonderful works to the children of men!
1 John i. 8.	If we say we have no sin, we deceive ourselves, and the truth is not in us.	Psa. cviii. 4.	For thy mercy is great above the heavens, and thy truth reacheth unto the clouds.
Isa. lxiv. 6.	We are all as an unclean thing.	— cxiii. 2.	Blessed be the name of the Lord from this time forth and for evermore.

Psa. cxiii. 3.	From the rising of the sun unto the going down of the same, the Lord's name is to be praised.	Eph. i. 3.	Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.
— 5, 6.	Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth!		DEDICATION.
2 Cor. ix. 15.	Thanks be unto God for his unspeakable gift.	Isa. xxvi. 13.	O Lord our God, other lords besides thee have had dominion over us: but by thee only will we make mention of thy name.
— 7.	In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.	— lxiii. 19.	We are thine.
1 Pet. i. 3, 4.	Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away.		DOXOLOGY.
		Phil. iv. 20.	Now unto God and our Father be glory for ever and ever. Amen.
		Rev. vii. 10.	Salvation to our God which sitteth on the throne, and unto the Lamb.
		Rev. vii. 12.	Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

EXPRESSIONS FOR PRIVATE PRAYER.

	ADORATION.		
Psa. xviii. 1.	I will love thee, O Lord, my strength.	Rom. vii. 18.	For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.
— 2.	The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.	— 24.	O wretched man that I am, who shall deliver me from the body of this death?
— lxii. 1.	Truly my soul waiteth upon God: from him cometh my salvation.	Job. xi. 4.	Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth.
— 2.	He only is my rock and my salvation; he is my defence, I shall not be greatly moved.		SUPPLICATION.
	CONFESSION.	Luke xviii. 13.	God be merciful to me a sinner.
— li. 3.	I acknowledge my transgression, and my sin is ever before me.	Psa. li. 10.	Create in me a clean heart, O God; and renew a right spirit within me.

Psa. li. 1.	Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies, blot out my transgressions.	Ps. xxv. 4.	Shew me thy ways, O Lord; teach me thy paths.
— xxv. 11.	For thy name's sake, O Lord, pardon mine iniquity, for it is great!	— 5.	Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.
— li. 9.	Hide thy face from my sins, and blot out all mine iniquities.	— cxix. 18.	Open thou mine eyes, that I may behold wondrous things out of thy law.
— xxv. 7.	Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord.	1 Chron. iv. 10.	O that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me!
— 11.	Cast me not away from thy presence; and take not thy holy spirit from me.	Gen. xxxii. 26.	I will not let thee go, except thou bless me.
— 12.	Restore unto me the joy of thy salvation; and uphold me with thy free spirit.	Prov. xxx. 8.	Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.
— 15.	O Lord, open thou my lips; and my mouth shall show forth thy praise.	— 9.	Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.
— 17.	The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.	Job. xvi. 22.	When a few years are come, then I shall go the way whence I shall not return.
— xvii. 7.	Hold up my goings in thy paths, that my footsteps slip not.	Ps. xxxix. 4.	Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.
Psa. cxix. 149.	Hear my voice according unto thy loving kindness: O Lord quicken me according to thy judgment.	INTERCESSION.	
— 175.	Let my soul live, and it shall praise thee; and let thy judgments help me.	Eph. vi. 24.	Grace be with all them that love our Lord Jesus Christ in sincerity.
— 176.	I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments.	Ps. cxxv. 4.	Do good, O Lord, unto those that be good, and to them that are upright in their hearts.
— cxxxix. 23.	Search me, O God, and know my heart: try me, and know my thoughts:	Isa. lxiv. 1.	O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.
— 24.	And see if there be any wicked way in me, and lead me in the way everlasting.	Ps. xliii. 3.	O send out thy light and thy truth.

Psa. lvii. 11.	Be thou exalted, O God, above the heavens: let thy glory be above all the earth.	Psa. ciii. 3.	Who forgiveth all thine iniquities, who healeth all thy diseases.
— lxxii. 18.	Blessed be the Lord God, the God of Israel, who only doeth wondrous things.	— 4.	Who redeemeth thy life from destruction: who crowneth thee with loving-kindness and tender mercies.
— 19.	And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen.	— cxvi. 12.	What shall I render unto the Lord for all his benefits toward me?
	THANKSGIVING.	— 13.	I will take the cup of salvation and call upon the name of the Lord.
— xl. 1.	I waited patiently for the Lord; and he inclined unto me, and heard my cry.	— cxlv. 10.	All thy works shall praise thee, O Lord, and thy saints shall bless thee.
— 5.	Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.	Psa. cxlix. 4.	For the Lord taketh pleasure in his people, he will beautify the meek with salvation.
— cxxxix. 17.	How precious also are thy thoughts unto me, O God! how great is the sum of them!		DEDICATION.
Psa. cxxxix. 18.	If I should count them they are more in number than the sand: when I awake, I am still with thee.	— cxvi. 16.	O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.
— ciii. 1.	Bless the Lord, O my soul, and all that is within me, bless his holy name.	— 9.	I will walk before the Lord in the land of the living.
— 2.	Bless the Lord, O my soul, and forget not all his benefits.		DOXOLOGY.
		1 Tim. i. 17.	Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.
		Rom. xvi. 27.	To God, only wise, be glory, through Jesus Christ, for ever. Amen.

Contents of the Bible.

THE number of books in the Old Testament is 39, and in the New, 27; total, 66 books.

The Old Testament has.....	929 chapters.
New " 	260 "
Total.....	<u>1189</u>

The Old Testament has.....	23,214 verses.
New " 	7,959 "
 Total.....	 <u>31,173</u>

The Old Testament has.....	592,439 words.
New “ 	181,253 “
Total.....	<u>773,692</u>

The Old Testament has.....	2,728,110 letters.
New “ 	838,380 “
Total.....	<hr/> 3,566,480

The word Jehovah, or Lord, occurs in the Old Testament 6855 times.

The middle chapter of the Bible, and shortest, is Psalm cxvii. The middle verse is Psalm cxviii. 8. The middle book of the Old Testament is Proverbs. The middle chapter, Job xxix. Middle verse, 2 Chron. xx. 17. Least verse, 1 Chron. i. 25. Middle book of the New Testament is 2 Thess. Middle verse, Acts. xvii. 17. Least verse, John xi. 35. Ezra vii. 21, has all the letters of the alphabet.

Names and Titles given to Jesus Christ.

1 Cor. xv. 45.	Adam.	John x. 7.	Door of sheep.
1 John ii. 1.	Advocate.	Deut. xxxii. 11.	Eagle.
Rev. iii. 14.	Amen.	Isa. xlii. 1.	Elect.
Isa. lxiii. 9.	Angel.	Matt. i. 23.	Emmanuel.
Mal. iii. 1.		Isa. xl. 10.	Ensign.
Dan. vii. 22.	Ancient of Days.	1 John v. 20.	Eternal life.
Ps. ii. 2, xlv. 7.	Anointed.	Isa. ix. 6.	Everlasting Father.
Heb. iii. 1.	Apostle.	Heb. i. 3.	Express image, &c.
Cant. ii. 3.	Apple tree.		
Heb. xii. 2.	Author and Finisher of Faith.	Rev. i. 5.	Faithful witness.
		— iii. 14.	
Luke ii. 16.	Babe.	— xix. 11.	
Rev. iii. 14.	Beginning of the Creation of God.	Luke xv. 23.	Fatted calf.
John i. 14.	Begotten of the Father.	Isa. ix. 6.	Father of eternity.
Cant. i. 2, 13;	Beloved.	Isa. xl. 11.	Feeder.
Eph. i. 6.		Ilos. xiv. 8.	Fir-tree.
1 Pet. ii. 25.	Bishop.	Rev. i. 5.	First-begotten.
1 Tim. vi. 15.	Blessed.	1 Cor. xv. 23.	First fruits.
Zech. iii. 8.	Branch.	Rev. ii. 8.	First and last.
John iii. 14.	Brazen serpent.	John i. 14.	Flesh.
John vi. 48-51.	Bread of life.	Isa. xxviii. 16.	Foundation.
Matt. ix. 15.	Bridegroom.	Zech. xiii. 1.	Fountain.
Rev. xxii. 16.	Bright morning star.	Heb. vi. 20.	Forerunner.
Heb. i. 3.	Brightness of the Father's glory.	Matt. xi. 19.	Friend of sinner.
Cant. i. 13.	Bundle of myrrh.	2 Cor. ix. 15.	Gift of God.
		Isa. xl. 5.	Glory of God.
Cant. i. 14.	Camphire.	Isa. xxxiii. 21.	Glorious Lord
Josh. v. 14.	Captain.	John i. 1.	God.
Heb. ii. 10.		Rom. ix. 5.	
Isa. ix. 6.	Child.	1 Tim. iii. 10.	
Matt. xii. 18.	Chosen.	1 John v. 20.	
Luke xxiii. 35.		Cant. v. 11.	Gold.
Matt. i. 16.	Christ.	Rev. viii. 3.	Golden altar.
— ii. 4.		Matt. ii. 6.	Governor.
Luke ii. 25.	Consolation of Israel.	1 Pet. ii. 3.	Gracious.
Eph. ii. 20.	Corner-stone.	Ps. xlviii. 14.	Guide.
1 Pet. ii. 7.			
Isa. xlii. 6.	Covenant.	Ps. xci. 9.	Habitation.
Isa. ix. 6.	Counsellor.	Heb. vii. 26.	Harmless.
Isa. xxxii. 2.	Covert.	Col. i. 18.	Head of the church.
Isa. xliii. 15.	Creation.	Heb. i. 2.	Heir of all things.
Luke vii. 41.	Creditor.	Ps. xxxiii. 20.	Help.
Isa. xlv. 1.	Cyrus.	— xl. 17.	
		Isa. lviii. 14.	Heritage.
Jer. xxx. 9.	David.	Ps. xviii. 13.	Highest.
Ex. xxxvii. 24,		Luke i. 32.	
25.		Heb. iii. 1.	High Priest.
Ilos. iii. 5.		— vii. 1.	
Job ix. 33.	Day's-man.	Luke viii. 28.	Most High.
2 Pet. i. 10.	Day-star.	Mark. i. 24.	Holy one of God.
Rom. xi. 26.	Deliverer.	Isa. xli. 14.	Holy one of Israel.
Ilag. ii. 7.	Desire of all nations.	Acts iv. 30.	Holy child.
Ilos. xiv. 5.	Dew.	Cant. iv. 11.	Honey-comb.
Isa. lxii. 3.	Diadem.	Acts xxviii. 20.	Hope.
		1 Tim. i. 1.	

Ps. xviii. 2. Isa. liv. 5. Jer. xxxi. 32.	Horn of salvation. Husband.	— lxiii. 1. Heb. viii. 2. Rev. ii. 23. — xxii. 16. Acts iii. 22. Matt. i. 23.	Mighty God. Minister. Morning star.
Exod. iii. 14. John viii. 58. Heb. i. 3. Isa. vii. 14. 1 Tim. i. 17. Ezek. xlv. 23. 1 Tim. i. 17. Isa. xlv. 21. — xlix. 3.	I Am. Image of God. Immanuel. Immortal. Inheritance. Invisible. Israel.	Rev. xxii. 16. John i. 14. Cant. i. 3. 1 Cor. v. 7. Ezk xxxiv. 29. 1 Tim. vi. 15. Acts iii. 15. — v. 31. Luke iv. 19. Acts iii. 22. 1 John ii. 2. — iv. 10. 1 Cor. i. 24. Mal. iii. 3. Matt. ix. 12. Isa. xl. 2. Heb. iv. 14. — vii. 26.	Moses. Nazarite. Offspring of David. Only-begotten. Ointment. Passover. Plant of renown. Potentate. Prince.
Isa. xli. 8. — xlv. 1, 5. Ps. lxxviii. 4. Isa. xxvi. 4. — xl. 3. Cant. vi. 4. Matt. i. 21. 1 Thess. i. 10. Rev. v. 5. Mich. v. 1. Acts x. 42.	Jacob. Jah. Jehovah. Jerusalem. Jesus. Judah. Judge.	1 Tim. ii. 6. Rev. xiv. 15. Isa. lix. 20. — lx. 16. John xi. 25. Mal. iii. 3. Isa. xxv. 4. Jer. xxxiii. 6. Deut. xxxii. 15. 1 Cor. x. 4. Isa. xi. 1. Rev. xxii. 16. Cant. ii. 9. Cant. ii. 1. Mich. v. 2.	Prophet. Propitiation. Power of God. Purifier. Physician. Polished shaft. Priest.
Matt. xxi. 5. — xxv. 34.	King.	1 Tim. ii. 6. Rev. xiv. 15. Isa. lix. 20. — lx. 16. John xi. 25. Mal. iii. 3. Isa. xxv. 4. Jer. xxxiii. 6. Deut. xxxii. 15. 1 Cor. x. 4. Isa. xi. 1. Rev. xxii. 16. Cant. ii. 9. Cant. ii. 1. Mich. v. 2.	Ransom. Reaper. Redeemer.
Gen. xxviii. 12. John i. 29. Rev. v. 6. Isa. xxiii. 22. James iv. 12. Isa. lv. 4. John i. 9. — viii. 12. — xii. 46. John xiv. 6. Rev. v. 5.	Ladder. Lamb. Lawgiver. Leader. Light.	John xi. 25. Mal. iii. 3. Isa. xxv. 4. Jer. xxxiii. 6. Deut. xxxii. 15. 1 Cor. x. 4. Isa. xi. 1. Rev. xxii. 16. Cant. ii. 9. Cant. ii. 1. Mich. v. 2.	Resurrection. Refiner. Refuge. Righteousness Rock.
— viii. 12. — xii. 46. John xiv. 6. Rev. v. 5.	Life. Lion of the tribe of Judah.	1 Cor. x. 4. Isa. xi. 1. Rev. xxii. 16. Cant. ii. 9. Cant. ii. 1. Mich. v. 2.	Rod and branch Root of David. Roe and hart. Rose of Sharon. Ruler in Israel.
1 Tim. iii. 15. Exod. xxxiv. 6. Rom. i. 3. Rev. xvii. 14. Cant. v. 16.	Living God. Long suffering. Lord.	Eph. v. 2. Luke ii. 30. Luke x. 33. 1 Cor. i. 30. Isa. viii. 14. Gal. iii. 29. 2 Tim. ii. 8. Gen. iii. 15. 1 Cor. xv. 47. Isa. xlii. 1. 19. — xlv. 21. John x. 11. Heb. xiii. 20. Gen. xv. 1. Ps. xviii. 35. Gen. xlix. 10. Cant. iii. 7. — viii. 11. 12.	Sacrifice. Salvation. Samaritan. Sanctification. Sanctuary. Seed of Abraham. Seed of David. Seed of the woman. Second man. Servant.
Acts xvii. 31. 1 Tim. ii. 5. Matt. viii. 19. — xxiii. 6. 1 Tim. ii. 5. Heb. vii. 1. Heb. ii. 17. Mal. ii. 7. — iii. 1. Dan. ix. 25. John i. 41. Dan. xii. 1. Rev. xii. 7. Isa. ix. 6.	Lovely. Man. Master. Mediator. Melchisedec. Merciful. Messenger. Messiah, Michael. Mighty God.	— xlv. 21. John x. 11. Heb. xiii. 20. Gen. xv. 1. Ps. xviii. 35. Gen. xlix. 10. Cant. iii. 7. — viii. 11. 12.	Shepherd. Shield. Shiloh. Solomon.

Matt. iv. 3.	Son of God.	Rev. ii. 7.	Tree of life.
— viii. 29.		John xiv. 6.	Truth.
Matt. viii. 20.	Son of man.		
Matt. xiii. 3.	Sower.	John xv. 1.	Vine.
1 Cor. xv. 45.	Spirit.		
Heb. ix. 14.		Zech. ii. 5.	Wall of fire.
Matt. xxi. 42.	Stone refused.	Isa. xxxv. 8.	Way.
1 Sam. xv. 29.	Strength of Israel.	John xiv. 6.	
Ps. lxxxix. 8.	Strong of God.	Cant. iv. 15.	Well of living waters.
Rev. xviii. 8.		Matt. xxii. 12.	Wedding garment.
Heb. x. 34.	Substance.	1 Cor. i. 24.	Wisdom of God.
Mal. iv. 2.	Sun of Righteousness.	Rev. iv. 5.	Witness.
Heb. vii. 22.	Surety.	— iii. 14.	
Isa. xlix. 2.	Sharp sword.	Isa. ix. 6.	Wonderful.
		— xxviii. 29.	
Heb. viii. 2.	Tabernacle.	Rev. xix. 13.	Word of God.
— ix. 11.		Heb. iii. 3.	Worthy.
John. iii. 2.	Teacher.	Rev. v. 12.	
Mark. xiv. 58.	Temple.		
Heb. ix. 16, 17.	Testator.	Heb. xiii. 8	Yesterday, to-day, for- ever.
Luke xii. 33.	Treasure.		

Names and Titles of the Holy Spirit.

John iii. 6;	The Spirit.	Rom. viii. 15;	Spirit of Adoption.
1 Tim. iv. 1.		Gal. iv. 5, 6.	
Gen. i. 2;	The Spirit of God.	Isa. xi. 2.	— Counsel.
— xli. 38.		2 Cor. iv. 13.	— Faith.
Eph. iv. 30.	The Holy Spirit of God.	1 Pet. iv. 14.	— Glory.
Rev. i. 4.	The 7 Spirits of God.	Zech. xii. 10;	— Grace.
Isa. xi. 2.	The Spirit of the Lord.	Heb. x. 29.	
Acts v. 9;		Rom. i. 4.	— Holiness.
2 Cor. iii. 17.		Isa. iv. 4;	— Judgment.
Heb. ix. 14.	The Eternal Spirit.	— xxviii. 6.	
Matt. x. 20.	The Spirit of the Father	— xi. 2.	— Knowledge.
Isa. vi. 8.	The Voice of the Lord.	Rom. viii. 2.	— Life.
Job. xxxiii. 4.	The Breath of the Al- mighty.	Rev. xi. 11.	
Luke i. 35.	The Power of the High- est.	Rom. xv. 30.	— Love.
Psa. li. 12.	Free Spirit.	2 Tim. i. 7.	
Neh. ix. 20;	Good Spirit.	Isa. xi. 2.	— Might.
Psa. cxliii. 10.		Eph. i. 13.	— Promise.
Rom. viii. 9;	Spirit of Christ.	Rev. xix. 10.	— Prophecy.
1 Pet. i. 11.		Eph. i. 17.	— Revelation.
Gal. iv. 6.	— of the Son.	John xiv. 17;	— Truth.
John xiv. 16, 26;	The Comforter.	— xv. 26, &c.	
— xv. 26.		Isa. xi. 2.	— Understand- ing.
		— —	— Wisdom.
		Eph. i. 17.	

Miscellaneous.

**.* The divisions into Fours, Twos, and the like, are made to strike the eye and help the memory.*

TEN PATRIARCHS BEFORE THE FLOOD.

- | | |
|-------|-------------------------------|
| 4 | Adam—Seth—Enos—Cainan. |
| 2 | Mahalaleel—Jared. |
| 4 | Enoch—Methusaleh—Lamech—Noah. |
| <hr/> | |
| 10 | |

TEN PATRIARCHS FROM THE FLOOD TO ABRAHAM.

- | | |
|-------|----------------------------|
| 1 | Shem. |
| 2 | Arphaxed—Salah. |
| 3 | Eber — Peleg — Reu. |
| 4 | Serug—Nahor—Terah—Abraham. |
| <hr/> | |
| 10 | |

THREE PATRIARCHS RECKONED AFTER ABRAHAM.

Isaac.
Jacob.
Joseph.

THE SEVEN NATIONS OF THE CANAANITES DESTROYED BY ISRAEL.—Numb. xxi. 1-3; Acts xiii. 19.

- | | |
|-------|------------------------------------|
| 3 | Hittites — Girgashites — Amorites. |
| 1 | Canaanites. |
| 3 | Perizzites—Hivites—Jebusites. |
| <hr/> | |
| 7 | |

TEN PLAGUES OF EGYPT.

- | | |
|----------------|--------------------------|
| Exod. vii. 20. | 1. Blood. |
| <hr/> | |
| — viii. 6. | 2. Frogs. |
| — 17. | 3. Lice. |
| — 24. | 4. Flies. |
| — ix. 3, 6. | 5. Murrain. |
| <hr/> | |
| — 10. | 6. Boils. |
| — 23. | 7. Hail. |
| — x. 14, 15. | 8. Locusts. |
| — 22, 23. | 9. Darkness. |
| <hr/> | |
| — xii. 29, 30. | 10. Death of first-born. |

TEN COMMANDMENTS.

- | | |
|--------------|--|
| Exod. xx. 3. | I. Thou shalt have no other gods, &c. |
| — 4, 6. | II. Thou shalt not make unto thee any graven image, &c. |
| — 7. | III. Thou shalt not take the name of the Lord thy God in vain, &c. |
| — 8, 11. | IV. Remember the Sabbath day, &c. |
| — 12. | V. Honor thy father and thy mother, &c. |
| <hr/> | |
| — 13. | VI. Thou shalt not kill. |
| — 14. | VII. Thou shalt not commit adultery. |
| — 15. | VIII. Thou shalt not steal. |
| — 16. | IX. Thou shalt not bear false witness. |
| — 17. | X. Thou shalt not covet, &c. |

THE TWELVE TRIBES.

Numb. i. 5.	1. Reuben.
— 6.	2. Simeon.
— 7.	3. Judah.
— 8.	4. Issachar.
— 9.	5. Zebulun.
— 10.	6. Ephraim. } Sons of
— 11.	7. Manasseh. } Joseph.
— 12.	8. Benjamin.
— 13.	9. Dan.
— 14.	10. Asher.
— 15.	11. Gad.
	12. Naphtali.

Levi would have made a 13th tribe, but the land was not divided among the priesthood.

THE TWELVE TRIBES AS EN-CAMPED AROUND THE TABERNACLE.*

[SOUTH.]

Reuben—Simeon—Gad.

[EAST.]
Judah—Zebulun—Issachar.[WEST.]
Ephraim—Manasseh—Benjamin.[NORTH.]
Dan—Asher—Naphtali.

THE TWELVE TRIBES IN MARCHING ORDER.

FIRST BODY IN FRONT.	
Numb. x. 14.	Judah.
— 15.	Issachar.
— 16.	Zebulun.
— 17.	The sons of Gershon and of Merari, bearing the tabernacle.
SECOND.	
— 18.	Reuben.
— 19.	Simeon.
— 20.	Gad.
— 21.	Kohathites bearing the sanctuary.
THIRD.	
— 22.	Ephraim.
— 23.	Manasseh.
— 24.	Benjamin.
FOURTH AND REAR.	
— 25.	Dan.
— 26.	Asher.
— 27.	Naphtali.

TWELVE MINOR PROPHETS.

1. Hosea.
2. Joel.
3. Amos.

4. Obadiah.
5. Jonah.
6. Micah.

7. Nahum.
8. Habakkuk.
9. Zephaniah.

10. Haggai.
11. Zechariah.
12. Malachi.

* See Kitto's Cyclopædia, b. 27.

TWELVE SPIES,—
ONE FROM EACH TRIBE.

	Tribes.	Spies.
Numb. xiii. 4.	1. Reuben.	Sham- mua.
— 5.	2. Simeon.	Shaphat.
— 6.	3. Judah.	Caleb, who en- couraged the peo- ple.
— 7.	4. Issachar.	Igal.
— 8.	5. Ephraim.	Oshea, or Joshua, son of Nun.
— 9.	6. Benjamin.	Palti.
— 16.	7. Zebulun.	Gaddiel.
— 11.	8. Manasseh, or Joseph.	Gaddi.
— 12.	9. Dan.	Ammiel.
— 13.	10. Asher.	Sethur.
— 14.	11. Naphtali.	Nabbi.
— 15.	12. Gad.	Geuel.

FOURTEEN JUDGES OF ISRAEL.

<i>First Judge.</i>	<i>Last Judge.</i>
Othniel.	Samuel

THREE KINGS OF JUDÆA.

Saul.	David.	Solomon.
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NINETEEN KINGS OF ISRAEL.

	From	
Jeroboam	to	Hoshea.

NINETEEN KINGS, AND ONE
QUEEN OF JUDAH.

	From	
Rehoboam	to	Zedekiah.

THREE HERODS MENTIONED IN NEW TESTAMENT HISTORY.

		Remarks.
Matt. ii.	1. Herod the Great.	Son of Antipater, an Idumean nobleman. He murdered the infants at Bethlehem, and rebuilt the temple.
— xiv.; Luke ix. 23.	2. Herod Antipas, the tetrarch.	Son of Herod the Great; married Herodias, his brother's wife; murdered John the Baptist; mocked Jesus.
Acts xii.	3. Herod Agrippa.	Nephew of Herod Antipas, and grandson of Herod the Great; murdered the apostle James; sought the life of Peter; died by God's judgment.

SIX MARYS MENTIONED IN THE NEW TESTAMENT.

Matt. i.; Luke i., ii.	1. Mary the mother of Jesus.
Luke x.; John xi., xii.	2. Mary the sister of Lazarus.
Luke viii.; Matt. xxvii., xxviii.; John xx.	3. Mary Magdalene.
John xix.	4. Mary the wife of Cleophas.
Acts xii.	5. Mary the mother of Mark.
Rom. xvi. 6.	6. Mary of Rome.

THE SEVEN CHURCHES IN ASIA.

Rev. i. 11.	1. Ephesus.
	2. Smyrna.
	3. Pergamos.
	4. Thyatira.
	5. Sardis.
	6. Philadelphia.
	7. Laodicea.

THE SEVEN DEACONS IN THE
PRIMITIVE CHURCH.—Acts. vi. 5.

4	Stephen—Philip—Prochorus—Nicanor.
2	Timon—Parmenas.
1	Nicolas.

7

THE EIGHT BEATTITUDES.

Blessed are

Matt. v. 3.	1. The poor in spirit;
	2. They that mourn;
	3. The meek;
	4. They which do hunger and thirst after righteousness;
7.	5. The merciful;
8.	6. The pure in heart;
9.	7. The peacemakers;
10.	8. They which are persecuted.

TWELVE APOSTLES.

Matt. x. 2;	Peter, so called by Christ, or Simon.
John i. 42-44.	Andrew, brother of Peter.
Matt. iv. 18;	James, the son of Zebedee, brother of John, called the <i>Great</i> , to distinguish him from the son of Alphaeus.
— x. 2.	John, brother of James.
— iv. 24;	
— x. 2.	Philip.
Matt. x. 2;	
Mark iii. 17;	Bartholomew.
John xxi. 22-24.	
Matt. x. 3;	Thomas.
John i. 43-45.	
Matt. x. 3;	
John xi. 16;	
— xx. 24.	
Matt. ix. 9;	Matthew, called also Levi.
— x. 3;	
Luke v. 27.	
Matt. x. 3;	James, the son of Alphaeus, called the <i>Less</i> , or younger brother of our Lord, as he was a son of Alphaeus Cleophas by Mary, the sister of the Virgin Mary.
— xxvii. 56.	Lebbæus, called also Thaddæus.
Matt. x. 3;	Simon the Canaanite, called also Zelotes.
Mark iii. 18.	Judas Iscariot.
Matt. x. 4;	Matthias, chosen in the place of Judas.
Luke vii. 36, 50.	
Matt. x. 4.	
Acts i. 16-20.	

THIRTEEN APPEARANCES OF JESUS AFTER THE RESURRECTION.

1. To Mary Magdalene, John xx. 14; Mark xvi. 9.
2. To the other women, Matt. xxviii. 9.
3. To Peter, 1 Cor. xv. 5; Luke xxiv. 34.
4. To two disciples, as they were going to Emmaus, Mark xvi. 12, 13; Luke xxiv. 13-32.
5. The same day at evening to the apostles, in the absence of Thomas, 1 Cor. xv. 5; Mark xvi. 14; Luke xxiv. 36; John xx. 19, 24.
6. To the apostles, when Thomas was present, John xx. 24-29.
7. In Galilee, at the sea of Tiberias, to Peter Thomas, Nathaniel, James and John, and two others, John xxi. 1-14.
8. To the disciples, on a mountain in Galilee, Matt. xxviii. 16.
9. To more than five hundred brethren at once, 1 Cor. xv. 6.
10. To James, one of the apostles, 1 Cor. xv. 7.
11. To all the apostles assembled together, 1 Cor. xv. 7.
12. To the apostles at his ascension, Luke xxiv. 50, 51; Acts i. 9, 10.
13. To Paul, 1 Cor. xv. 8; Acts ix. 3, 4, 5; xxii. 6-10.

THY LAW IS THE TRUTH!

Instances of Prophecy Compared with History.

[THE CHIEF INSTANCES ONLY BEING SELECTED AND NUMBERED.]

PROPHECY OF 4 KINGDOMS REPRESENTED BY 4 BEASTS. CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.

THE FIRST BEAST.

1. A lion,
2. having eagle's wings;
3. the wings were plucked;
4. it was raised from the ground,
5. and made to stand on the feet, as a man:
6. and a man's heart [intellect] was given to it.—Dan. ch. iv.

ASSYRIAN EMPIRE.

1. The Babylonian empire;
2. Nineveh, &c., added to it—but
3. Nineveh was almost destroyed at the fall of Sardanapalus.
4. Yet this empire was again elevated to power,
5. and seemed to acquire stability under Nebuchadnezzar,
6. who laid the foundation of its subsequent policy and authority.

THE SECOND BEAST.

1. A ram
2. which had two horns,
3. both high,
4. but one higher than the other;
5. the highest came up last;
6. the ram pushed north, west, and south,
7. did as he pleased, and became great.

PERSIAN EMPIRE.

1. Darius, or the Persian power,
2. Composed of Media and Persia—
3. both considerable provinces,
4. Media the most powerful; yet this most powerful
5. Median empire, under Dejioces, rose after the other;
6. and extended its conquests under Cyrus over Lydia, &c., west, over Asia north, over Babylon, &c., south, and
7. ruling over such an extent of country was a great empire.

THE THIRD BEAST.

1. A he-goat
2. came from the west,
3. gliding swiftly over the earth;
5. ran unto the ram in the fury of his power,
5. smote him,
6. brake his 2 horns,
7. cast him on the ground,
8. stamped on him, and [Turn over.]

GRECIAN EMPIRE.

1. Alexander, or the Greek power,
2. came from Europe (west of Asia)
3. with unexampled rapidity of success;
4. attacked Darius furiously, and
5. beat him—at the Granicus, Issus, &c.;
6. conquered Persia, Media, &c.;
7. ruined the power of Darius,
8. insomuch that Darius was murdered, &c.

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|--|--|
| <p>9. waxed very great;</p> <p>10. when he was strong his great horn was broken, and</p> <p>11. instead of it, came up 4 notable ones</p> <p>12. towards the 4 winds of heaven;</p> <p>13. out of one of them a little horn waxed great</p> <p>14. toward the south and east,</p> <p>15. which took away the daily sacrifice, and cast down the sanctuary, &c.
—Dan. chap. viii. 3-12.</p> | <p>9. Alexander overran Bactriana to India,</p> <p>10. but died at Babylon in the zenith of his fame and power;</p> <p>11. his dominions were parcelled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers:)</p> <p>12. in Babylon, Asia Minor, Egypt, Greece.</p> <p>13. Antiochus the Great, succeeded by Antiochus Epiphanes,</p> <p>14. conquered Egypt, &c.</p> <p>15. and endeavored utterly to subvert the Jewish polity: polluting their temple-worship and sacrifices to the utmost of his power.</p> |
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Periods of Bible History.

Bible History has been divided into TEN Periods:—

PERIOD I.	The World before the Deluge.
— II.	The Times of the Patriarchs.
— III.	The Journeyings of Israel to Canaan.
— IV.	The Administration of the Judges.
— V.	The Monarchy of the Hebrews.
— VI.	The Kingdoms of Judah and Israel.
— VII.	The Captivity in Babylon.
— VIII.	The Restoration of the Jews.
— IX.*	The Age of the Apocrypha.
— X.	The Times of Christ and his apostles.

* The age of the Apocrypha, though not strictly Biblical, yet intervening between the Old and New Testaments, relates to various important events connected with Biblical History. Some, however, omit it, and make Nine periods.

Table of Hebrew Times and Festivals.

Hebrew Months.	Nearly corresponding with our	Months of the Sacred Year.	Months of the Civil Year.	Seasons.	Festivals.
Abib. or Nisan, Exod. 12 : 2, 18. " 13 : 4. Esth. 3 : 7.	April.	1st	7th	Rain.	14. Paschal lamb killed. 15. PASSOVER. 16. First fruits of barley harvest presented to the Lord. 21. Passover ended.
Iyar, or Zif, 1 Kings 6 : 1.	May.	2d	8th	DRY SEASON.	
Sivan, Esth. 8 : 9.	June.	3d	9th		6. PENTECOST. First-fruits of wheat presented to the Lord.
Tammuz. Eze. 8 : 14.	July.	4th	10th		
Ab.	August.	5th	11th		
Elul, Neh. 6 : 15.	September.	6th	12th	Early Rain.	9. Temple taken on this day by the Chaldeans, and afterwards by the Romans.
Ethanim, or Tishri, 1 Kings 8 : 2.	October.	7th	1st		1. Feast of Trumpets. 10. Day of Atonement. 15. FEAST OF TABERNACLES. 22. Last day of the feast.
Marcheshvan, or Bul, 1 Kings 6 : 38.	November.	8th	2d		
Chisleu, Zech. 7 : 1.	December.	9th	3d		25. Feast of the Dedication of the Temple.
Tebeth, Esth. 2 : 16.	January.	10th	4th	RAINY SEASON.	
Shebat, Zech. 1 : 7.	February.	11th	5th		
Adar, Esth. 3 : 7. Ve-Adar is added here when necessary.	March.	12th	6th		
				Latter.	14 and 15. Feast of Purim. Esth. 9 : 18-21.

Words of Scripture requiring Explanation.

	COMMON VERSION.	MODERN MEANING.		COMMON VERSION.	MODERN MEANING.
Gen. xli. 2.	Kine.	Heifers.	1 Sam. v. 9.	Secret parts.	Inwardly.
Exod. iii. 5.	Shoes.	Sandals.	— vii. 12.	Bar.	Till.
— 22.	Borrow.	Ask.	— xiii. 17.	Spoilers.	Foragers.
— iv. 24.	Iron.	Lodging place.	— 20.	Coulttery.	Spade.
— v. 24.	Let.	Hide.	— xvii. 24.	Carriage.	Baggage.
— v. 8.	Tale.	Number.	— 39.	Sore.	Exceedingly, greatly.
— xiii. 18.	Harnessed.	In ranks.	— xxii. 17.	Assayed.	Attempted.
— xxxviii. 40.	Bonnets.	Turbans.	— xxvi. 5.	Footman.	Guard.
— xxxiv. 15.	Whoring.	Asray.	— xxvii.	Pitched.	Encamped.
— 26.	Soothie.	Boil.	— xxx. 13.	Cruse.	Jug.
— 29.	Wish.	Knew.	2 Sam. iii. 12.	Agone.	Ago.
— xxxv. 11.	Taches.	Clasps.	— xvii. 10.	League.	Covenant.
— xxxvii. 20.	Apotheeary.	Perfumer.	— xxxii.	Utterly melt.	Be utterly dismayed.
— xxxix. 23.	Habergeon.	Coat of mail.	1 Kings ii. 8.	Prevented.	Surrounded.
Lev. ii. 1.	Meat—Offerings.	Wheat offerings.	— iii. 7.	Cursed.	Reviled.
Numb. i. 2.	Polls.	One by one.	— iv. 2.	Go out or come in.	Conduct affairs.
Deut. xii. 30.	Champaign.	Plain.	— vi. 18.	Princes.	Chief officers.
— xvi. 1-4.	Coast.	Districts.	— vii. 16.	Knops.	Knobs.
Josh. vi. 9.	Reward.	Rear.	— ix.	Chapiters.	Capitals.
— xiii. 25.	Children of Ammon.	Ammonites.	— x. 26.	Rulers of Charlots.	Charloteers.
— xx. 3.	Unwittingly.	Unintentionally.	— xi. 22.	Bestowed.	Stationed.
— xxii.	Stricken in age.	Advanced in years.	— xi. 28.	Howbeit.	Notwithstanding.
Judg. iii. 24.	Covereth his feet.	Reposeth.	— xiv. 3.	Charge.	Imposts.
— vii. 10.	Hos.	Camp-army.	— xx. 12, 16.	Crueknels.	Cakes.
— xiv. 13.	Fellow.	Comrade.	— xx. 43.	Pavillions.	Booths.
— xv. 4.	Shirts.	Sheets.	2 Kings iv. 43.	Server.	Servant.
— xviii. 2.	Children of Dan.	Jackals.	— v. 24.	Tower.	Secret place.
1 Sam. i. 15.	Daughter of Belial.	Danites.	— xxiv. 16.	Craftsmen.	Carpenters.
— ii. 5.	Seven.	Worthless woman.	1 Chron. xxx. 1.	Provoked.	Proved.
— 12.	Sons of Belial.	Many.	— xxii. 5.	Magnifical.	Magnificent.
— 29.	Kick.	Worthless men.	2 Chr. xxvi. 14.	Habergeons.	Breast-plates.
— iii. 18.	Every whit.	Spurn.	Job. i. 1.	Perfect.	Sincere.
		Every thing.		Eschewed.	Avoided.

EXPLANATION OF SCRIPTURE PHRASES. 309

COMMON VERSION.	MODERN MEANING.	COMMON VERSION.	MODERN MEANING.
Job. iii. 12. — ix. 33. — xii. 26. Psalm iv. 2. — vii. 10. — xvi. 10. — xlv. 19. — lix. 10. — lxxix. 8. — cxvii. 3. — cxli. 148. Eccles. iv. 4. Isa. 3. 22. — vii. 23. — xxx. 24. — xxxi. 3. — xlv. 9. Jer. iv. 30. — vii. 33. — x. 22. Ezek. xlii. 18. Dan. iii. 21. Zech. xlii. 7. Matt. iii. 12. — v. 46. — vi. 24. — xii. 29. — xiii. 20. — xvii. 12. Mark xi. 13. Luke ii. 49. — vii. 1. — xii. 53.	Prevent. Daysman. Habergeon. Leasing. Pate. Soul in Hell. Dragons. Prevent. Prevent. Minished. Prevent. Travall. Wimples. Crisping pins. Silverlings. Ear. Holpen. Delectable. Rentest thy face. Fray. Bruit. Scrupillions. Hosen. My fellows. Fan. Publicans. Mammon. Garnished. Anon. Listed. Haply. Wish. Audience. Hale.	Luke xvii. 9. Acts i. 2. — vii. 45. — ix. 5. — ix. 26. — x. 42. Rom. i. 13. — vii. 8. — viii. 13. — xv. 11. 1 Cor. x. 11. — xi. 29. — — xlii. 1. 2 Cor. i. 12. — v. 21. — viii. 1. 1 Thess. iv. 15. Heb. i. 1. — i. 3. — ii. 11. — iv. 8. James iii. 4. — 13. 1 Pet. ii. 2. — iii. 11. — 2 Pet. iii. 9. — iii. 12. 1 John ii. 17. — 20. — v. 6, 8, 9. Rev. i. 13. — xxi. 19.	Think. Suffering. Joshua. Goads. Attempted. Living. Hindered. Evil desires. To kill. Celebrate. Examples. Irreverently. Condemnation. Love. Behaviour. Sin offering. Make known to you. Go up before. Various. Substance. Expiateth. Joshua. Pilot chooseth. Consistent conduct. Unadulterated. Avoid. Pursu. Slow. Earnestly desiring. Desire. Anointing. Testimony. Lamps. Adorned.

A Table exhibiting the Chronology of the Saviour's Life.

Years of Christ's Life.	Julian Period.	Olympiads.	Years of Rome.	Time of Passover.
1	4709	193 4	749	March 23.
2	4710	194 1	750	April 12.
3	4711	" 2	751	April 4.
4	4712	" 3	752	April 24.
5	4713	" 4	753	April 7.
6	4714	195 1	754	March 31.
7	4715	" 2	755	April 20.
8	4716	" 3	756	April 5.
9	4717	" 4	757	March 27.
10	4718	196 1	758	April 16.
11	4719	" 2	759	April 1.
12	4720	" 3	760	April 2.
13	4721	" 4	761	April 12.
14	4722	197 1	762	March 28.
15	4723	" 2	763	April 17.
16	4724	" 3	764	April 9.
17	4725	" 4	765	March 31.
18	4726	198 1	766	April 13.
19	4727	" 2	767	April 5.
20	4728	" 3	768	March 28.
21	4729	" 4	769	April 16.
22	4730	199 1	770	April 1.
23	4731	" 2	771	April 21.
24	4732	" 3	772	April 6.
25	4733	" 4	773	March 28.
26	4734	200 1	774	April 17.
27	4735	" 2	775	April 9.
28	4736	" 3	776	March 25.
29	4737	" 4	777	April 13.
30	4738	201 1	778	April 1.
31	4739	" 2	779	March 25.
32	4740	" 3	780	April 10.
33	4741	" 4	781	April 1.
34	4742	202 1	782	March 21.

A Table exhibiting the Important Events in Pro- fane History during the Life of Christ.

Years of Christ's Life.

1. A plot of Antipater against his father, Herod, is discovered.
2. Antipater is convicted before Quintilius Varus, and put to death.
3. Herod dies. Archelaus succeeds him in the government of Judea.
4. This year begins the Christian era.
5. Caius Cæsar, grandson to Augustus, passes through Jerusalem to march against the Armenians.
7. Tiberius is recalled from Rhodes, and returns to Rome.
8. Caius Cæsar dies after his return from Armenia.
9. Augustus, on the death of his two grandsons, adopts Tiberius.
10. Archelaus is accused before Augustus for his maladministration. He is banished to Lyons, in Gaul. Coponius is made procurator of Judea.
15. Marcus Ambivius is made procurator of Judea. Salome, the sister of Herod, dies.
17. Tiberius is admitted into the government with Augustus.
18. Annius Rufus is made procurator of Judea.

Years of Christ's Life.

19. Augustus Cæsar dies. Tiberius succeeds him.
20. Valerius Gratus is made procurator of Judea.
22. Germanicus, the adopted son of Tiberius, is sent to quell disturbances in the East.
23. Germanicus reduces Cappadocia and Comagene into the form of Roman provinces.
24. Germanicus is poisoned at Antioch by Piso, president of Syria.
25. Piso, being accused of this murder, kills himself.
26. Valerius Gratus removes Annas from being high-priest, and gives the office to Ishmael, son of Fabas.
29. Eleazer, the son of Annas, is made high-priest.
30. Simon, the son of Canith is made high-priest in place of Eleazer. Caiaphas succeeds him.
31. Pontius Pilate is made procurator of Judea.
32. Herod puts to death John the Baptist.
34. Pontius Pilate condemns Jesus to be crucified.

The Parables of Jesus,

ARRANGED IN CHRONOLOGICAL ORDER.

Parables.	Places.	References.
PARABLE OF THE Sower.	Capernaum.	Matt. xiii. 1-23.
Tares.	"	— 24-30-36-43.
Seed springing up imperfectly.	"	Mark iv. 26-29.
Grain of Mustard seed.	"	Matt. xii. 31. 32.
Leaven.	"	— xiii. 33.
Found treasure.	"	— 44.
Precious pearl.	"	— 45, 46.
Net.	"	— 47-50.
Two debtors.	"	Luke vii. 36-50.
Unmerciful servant.	"	Matt. xviii. 23-35.
Samaritan.	Near Jericho.	Luke x. 25-37.
Rich fool.	Galilee.	— xii. 16-21.

Parables.	Places.	References.
PARABLE OF THE		
Servants who waited for their Lord.	Galilee.	Luke xii. 35-48.
Barren fig-tree.	"	— xiii. 6-9.
Lost sheep.	"	— xv. 3-7.
Lost piece of money.	"	— 8-10.
Prodigal son.	"	— 11-32.
Dishonest steward.	"	— xvi. 1-12.
Rich man and Lazarus.	"	— 19-31.
Unjust judge.	Persea.	— xviii. 1-8.
Pharisee and Publican.	"	— 9-14.
Laborers in the vine-yard.	"	Matt. xx. 1-16.
Pounds.	Jericho.	Luke xix. 12-27.
Two sons.	Jerusalem.	Matt. xxi. 28-32.
Vineyard.	"	— 33-46.
Marriage feast.	"	— xxii. 1-14.
The Virgins.	"	— xxv. 1-13.
Talents.	"	— 14-30.
Sheep and the Goats.	"	— 31-46.

The Miracles of Christ,

ARRANGED IN CHRONOLOGICAL ORDER.

Miracles.	Places.	References.
JESUS		
Turns water into wine.	Cana.	John ii. 1-11.
Cures the nobleman's son of Capernaum.	"	— iv. 46-54.
Causes a miraculous draught of fishes.	Sea of Galilee.	Luke v. 1-11.
Cures a demoniac.	Capernaum.	Mark i. 22-28.
Heals Peter's wife's mother of a fever.	"	— 30-31.
Heals a leper.	"	— 40-45.
Heals the centurion's servant.	"	Matt. viii. 5-13.
Raises the widow's son.	Nain.	Luke vii. 11-17.
Calms the tempest.	Sea of Galilee.	Matt. viii. 23-27.
Cures the demoniacs of Gadara.	Gadara.	— 28-34.
Cures a man of the palsy.	Capernaum.	— ix. 1-8.
Restores to life the daughter of Jairus.	"	— 18, 19, 23-26.
Cures a woman diseased with a flux of blood.	"	Luke viii. 43-48.
Restores to sight two blind men.	"	Matt. ix. 27-31.
Heals one possessed with a dumb spirit.	"	— 32-33.
Cures an infirm man at Bethesda.	Jerusalem.	John v. 1-9.
Cures a man with a withered hand.	Judea.	Matt. xii. 10-13.
Cures a demoniac.	Capernaum.	— 22-23.
Feeds miraculously five thousand.	Decapolis.	— xiv.; xv. 21.
Heals the woman of Canaan's daughter.	Near Tyre.	— xv. 22-28.
Heals a man who was dumb and deaf.	Decapolis.	Mark vii. 31-37.
Feeds miraculously four thousand.	"	Matt. xv. 32-39.
Gives sight to a blind man.	Bethsaida.	Mark xiii. 22-26.
Cures a boy possessed of a devil.	Tabor.	Matt. xvii. 14-21.

THE DISCOURSES OF JESUS. 313

Miracles.	Places.	References.
JESUS		
Restores to sight a man born blind	Jerusalem.	John ix.
Heals a woman under an infirmity eighteen years.	Galilee.	Luke xiii. 11-17.
Cures a dropsy.	"	— xiv. 1-6.
Cleanses ten lepers.	Samaria.	— xvii. 11-19.
Raises Lazarus from the dead.	Bethany.	John xi.
Restores to sight two blind men.	Jericho.	Matt. xx. 30-34.
Blasts the fig-tree.	Olivet.	— xxi. 18-22.
Heals the ear of Malchus.	Gethsemane.	Luke xxii. 50, 51.
Causes the miraculous draughts of fishes.	Sea of Galilee.	John xxi. 1-14.

The Discourses of Jesus,

ARRANGED IN CHRONOLOGICAL ORDER.

Discourses.	Places.	References.
Conversation with Nicodemus.	Jerusalem.	John iii. 1-21.
Conversation with the woman of Samaria.	Sychar.	— iv. 1-42.
Discourse in the Synagogue of Nazareth.	Nazareth.	Luke iv. 16-31.
Sermon upon the Mount.	"	Matt. v.; vii.
Instruction to the Apostles.	Galilee.	— x.
Denunciations against Chorazin, &c.	"	— xi. 20-24.
Discourse on occasion of healing the infirm man at Bethesda.	Jerusalem.	John v.
Discourse concerning the disciples plucking of corn on the Sabbath.	Judea.	Matt. xii. 1-8.
Reputation of his working miracles by the agency of Beelzebub.	Capernaum.	— 22-37.
Discourse on the bread of life.	"	John vii.
Discourse about internal purity.	"	Matt. xv. 1-20.
Discourse against giving or taking offence, and concerning forgiveness of injuries.	"	— xviii.
Discourse at the feast of tabernacles.	Jerusalem.	John vii.
Discourse on occasion of woman taken in adultery.	"	— viii.; i.—ii.
Discourse concerning the sheep.	"	— x.
Denunciations against the Scribes and Pharisees.	Peræa.	Luke xi. 29-36.
Discourse concerning humility and prudence.	Galilee.	— xiv. 7-14.
Directions how to attain heaven.	Peræa.	Matt. xix. 16-30.
Discourse concerning his sufferings.	Jerusalem.	— xx. 17-19.
Denunciations against the Pharisees.	"	— xxiii.
Prediction of the destruction of Jerusalem.	"	— xxiv.
The consolatory discourse.	"	John xv.; xvii.
Discourse as he went to Gethsemane.	"	Matt. xxvi. 31-36.
Discourse to the disciples before his ascension.	"	— xxviii. 16-23.

Parables Recorded in the Old Testament.

Parables.	Spoken at	Recorded in
OF BALAAM.—Concerning the Moabites and Israelites.	Mount Pisgah.	Num. xxiii. 24.
JOTHAM.—Trees making a king.	Mount Gerizim.	Judg. ix. 7-15.
SAMSON.—Strong bringing forth sweetness.	Timnath.	Judg. xiv. 14.
NATHAN.—Poor man's ewe lamb.	Jerusalem.	2 Sam. xii. 1-4.
WOMAN OF TEKOAH.—Two brothers striving.	Jerusalem.	2 Sam. xiv. 1.
THE SMITTEN PROPHET.—The escaped prisoner.	Near Samaria.	1 Kings xx. 35-40.
JEHOASH, KING OF ISRAEL.—The thistle and cedar.	Jerusalem.	2 Kings xiv. 9.
ISAIAH.—Vineyard yielding wild grapes.	Jerusalem.	Isa. v. 1-6.
EZEKIEL.—Lions' whelps.	Babylon.	Ezek. xix. 2-9.
The boiling pot.	Babylon.	Ezek. xxiv. 3-5.
The great eagles and the vine.	Babylon.	Ezek. xvii. 3-10.

The Miracles Recorded in the Acts of the Apostles.

Miracles.	Where wrought.	Recorded in
Peter heals a lame man.	Jerusalem.	Acts iii. 1-11.
Ananias and Sapphira struck dead.	Jerusalem.	v. 1-10.
Apostles perform many wonders.	Jerusalem.	v. 12-16.
Peter and John communicate the Holy Ghost.	Samaria.	viii. 14-17.
Peter healeth Eneas of a palsy.	Lydda.	ix. 33, 34.
— raiseth Tabitha, or Dorcas to life.	Joppa.	ix. 36-41.
— delivered out of prison by an angel.	Jerusalem.	xii. 7-17.
God smites Herod, so that he dies.	Jerusalem.	xii. 21-23.
Elymas, the sorcerer, smitten with blindness.	Paphos.	xiii. 6-11.
Paul converted.	Road to Damascus.	ix. 1-9.
— heals a cripple.	Lystra.	xiv. 8-10.
— casts out a spirit of divination.	Phillippi.	xvi. 16-18.
— and Silas's prison doors opened by an earthquake.	Phillippi.	xvi. 25, 26.
— communicates the Holy Ghost.	Corinth.	xix. 1-6.
— heals multitudes.	Corinth.	xix. 11, 12.
— restores Eutychus to life.	Troas.	xx. 9-12.
— shakes off the viper.	Melita.	xxviii. 3-6.
— heals the father of Publius, and others.	Melita.	xxviii. 7-9.

Miracles Recorded in the Old Testament.

Miracles.	Where wrought.	Recorded in
Aaron's rod changed.	Egypt.	Exod. vii. 10-12.
Waters made blood.	Egypt.	20-25.
Frogs produced.	Egypt.	viii. 5-14.
Lice.	Egypt.	16-18.
Flies.	Egypt.	20-24.
Murrain.	Egypt.	x. 3-6.
Boils.	Egypt.	8-11.
Thunder, etc.	Egypt.	22-26.
Locusts.	Egypt.	x. 12-19.
Darkness.	Egypt.	21-23.
Death of the first-born.	Egypt.	xii. 29, 30.
Red Sea.	Egypt.	xiv. 21-31.
Marah's waters sweetened.	Marah.	xv. 23-25.
Manna sent.	In wilderness.	xvi. 14-35.
Water from the rock Rephidim.	Rephidim.	xvii. 5-7.
Aaron's rod budded.	Kadesh.	Num. xvii. 1, etc.
Nadab and Abihu consumed.	Sinai.	Lev. x. 1, 2.
The burning of Taberah.	Taberah.	Num. xi. 1-3.
Earthquake and fire.		xvi. 31-35.
Water flowing from the rock.	Desert of Zin.	xx. 7-11.
Serpent, healing the Israelites.	Desert of Zin	xxi. 8, 9.
Balaam's ass speaking.	Pethor.	xxii. 21-35.
The river Jordan divided.	River Jordan.	Josh. iii. 14-17.
Walls of Jericho fall down.	Jericho.	vi. 6-20.
Sun and moon stand still.	Gibeon.	x. 12-14.
Water flowing from the rock.	En-hakkore.	Judg. xv. 19.
Philistines slain before the ark.	Ashdod.	1 Sam. v. 1-12.
Men of Bethshemesh smitten.	Bethshemesh.	vi. 19.
Thunder destroys Philistines.	Ebenezer.	vii. 10-12.
Thunder and rain in harvest.	Gilgal.	xii. 18.
Sound in the mulberry trees.	Rephaim.	2 Sam. v. 23-25.
Uzzah struck dead.	Perez-uzzah.	vi. 7.
Jeroboam's hand withered.	Beth-el.	1 Kings xiii. 4, 6.
Widow of Zarephath's meal.	Zarephath.	xvii. 14-16.
Widow's son raised.	Zarephath.	17-24.
Sacrifice consumed.	Mount Carmel.	xviii. 30-38.
Rain obtained.	Land of Israel.	41-45.
Ahaziah's captains consumed.	Near Samaria.	2 Kings i. 10-12.
River Jordan divided.	River Jordan.	ii. 7, 8, 14.
Waters of Jericho healed.	Jericho.	21, 22.
Water for Jehoshaphat's army.	Land of Moab.	iii. 16-20.
The widow's oil multiplied.		iv. 2-7.
Shunamite's son raised.	Shunem.	32-37.
The deadly pottage cured.	Gilgal.	38-41.
Hundred men fed with 20 loaves.	Gilgal.	42-44.
Namaan cured of his leprosy.	Samaria.	v. 10-14.
Leprosy inflicted on Gehazi.	Samaria.	20-27.
Iron swims.	River Jordan.	vi. 5-7.
King of Syria's army smitten.	Dotham.	18-20.
Elisha's bones revive the dead.		xiii. 21.
Sennacherib's army destroyed.	Jerusalem.	xix. 35.
Sun goeth back.	Jerusalem.	xx. 9-11.
Uzziah struck with leprosy.	Jerusalem.	2 Ch. xxvi. 16-21.
Shadrach, Meshach, etc., deliv.	Babylon.	Dan. iii. 19-27.
Daniel in the den of lions.	Babylon.	vi. 16-23.
Jonah in the whale's belly.		Jonah ii. 1-10.

Tables of Weights, Measures, and Money,

MENTIONED IN THE BIBLE.

1. JEWISH WEIGHTS, REDUCED TO ENGLISH TROY WEIGHT.

	lbs.	oz.	pen.	gr.
The gerah, one-twentieth of a shekel.....	0	0	0	12
The bekah, half a shekel.....	0	0	5	0
The shekel.....	0	0	10	0
The maneh, 60 shekels.....	2	6	0	0
The talent, 50 manehs, or 3000 shekels.....	125	0	0	0

2. SCRIPTURE MEASURES OF LENGTH, REDUCED TO ENGLISH MEASURE.

	Eng.	ft.	Inches.
A digit.....	0	0.912	
4 = A palm.....	0	3.648	
12 = 3 = A span.....	0	10.944	
24 = 6 = 3 = A cubit.....	1	9.888	
96 = 24 = 6 = 2 = A fathom.....	7	3.552	
144 = 36 = 12 = 6 = 1.5 = Ezekiel's reed.....	10	11.328	
192 = 48 = 16 = 8 = 2 = 1.3 = An Arabian pole.....	14	7.104	
1920 = 480 = 160 = 80 = 20 = 13.3 = 10 = A measuring line.....	145	11.04	

3. THE LONG SCRIPTURE MEASURES.

	Eng.	m.	Paces.	Ft.
A cubit.....	0	0	1.824	
400 = A stadium or furlong.....	0	145	4.6	
2000 = 5 = A sabbath-day's journey.....	0	729	3.	
4000 = 10 = 2 = An eastern mile.....	1	403	1.	
12000 = 30 = 6 = 3 = A parasang.....	4	153	3.	
96000 = 240 = 48 = 24 = 8 = A day's journey.....	33	172	4.	

NOTE.—5 feet = 1 pace; 1,056 paces = 1 mile.

TABLES OF WEIGHTS, MEASURES, AND MONEY. 317

4. SCRIPTURE MEASURES OF CAPACITY FOR LIQUIDS, REDUCED TO ENGLISH WINE MEASURE.

	Gal.	Pts.
A caph.....	0	0.625
1.3 = A log.....	0	0.833
5.3 = 4 = A cab.....	0	3.333
16 = 12 = 3 = A hin.....	1	2.
32 = 24 = 6 = 2 = A seah.....	2	4.
96 = 72 = 18 = 6 = 3 = A bath, ephah, or firkin.....	7	4.50
960 = 720 = 180 = 60 = 20 = 10 = A kor, choros, or homer.....	75	5.25

5. SCRIPTURE MEASURES OF CAPACITY FOR THINGS DRY, REDUCED TO ENGLISH CORN MEASURE.

	Bu.	Pks.	Gal.	Pts.
A gachal.....	0	0	0	0.141
20 = A cab.....	0	0	0	2.833
36 = 1.8 = An omer or gomer.....	0	0	0	5.1
120 = 6 = 3.3 = A seah.....	0	1	0	1.
360 = 18 = 10 = 3 = An ephah.....	0	3	0	3.
1800 = 90 = 50 = 15 = 5 = A letech.....	4	0	0	0.
3600 = 180 = 100 = 30 = 10 = 2 = A homer or kor.....	8	0	0	1.

6. JEWISH MONEY, REDUCED TO THE ENGLISH AND AMERICAN STANDARDS.

	£.	s.	d.	\$.	cts.
A gerah.....	0	0	1.3687	0	02.5
10 = A bekah.....	0	1	1.6875	0	25.09
20 = 2 = A shekel.....	0	2	3.375	0	50.187
1200 = 120 = 50 = A maneh, or mina Hebr.	5	14	0.75	25	09.35
60000 = 6000 = 3000 = 60 = A talent.....	342	3	9.	1505	62.5
A solidus aureus, or sextula, was worth.....	0	12	0.5	2	64.09
A sicles aureus, or gold shekel, was worth.....	1	16	6.	8	03.
A talent of gold was worth.....	5475	0	0.	24309	00.

In the preceding table silver is valued at 5s., and gold at £4 per ounce.

7. ROMAN MONEY, MENTIONED IN THE NEW TESTAMENT, REDUCED TO THE ENGLISH AND AMERICAN STANDARDS.

	£.	s.	d.	far.	\$.	cts.
A mite.....	0	0	0	0.75	0	00.343
A farthing, about.....	0	0	0	1.50	0	00.687
A penny, or denarius.	0	0	7	2.	0	13.75
A pound, or mina.....	3	2	6	0.	13	75.

Scripture Proper Names, with their Significations.

A.

A'ARON, mountainous, teaching.	Abi'jam, father of the sea.
Abad'don, destruction.	Abima'el, a father from God.
Ab'ana, stony.	Abim'elech, my father is king.
Ab'arim, passages, furies.	Abin'adab, my father is a willing prince.
Ab'da, servant, bondage.	Abin'aam, my father is beautiful.
Ab'diel, the servant of God.	Abi'ram, A'bram, high father.
Ab'don, service, cloud of judgment.	Ab'ishag, my father seizes.
Abed'nego, servant of Nego, or light.	Abish'ai, father of the present, or oblation.
A'bel, He'bel, vanity, vapor.	Abish'ua, Father of salvation.
A'bel, mourning, when it signifies a place.	Ab'ishur, my father is firm, upright.
A'bez, an egg, muddy.	Abi'tal, father of the dew.
Ab'i, my father.	Abit'ub, my father is good.
Ab'iah, Abi'jah, the Lord my Father.	Abi'ud, my father's glory or praise.
Abial'bon, my father over-sees the building.	Ab'ner, father's lamp.
Abi'athar, excellent, or surviving father.	A'braham, father of a multitude.
A'bib, green fruits.	Ab'salom, father of perfect peace.
Abi'dah, father of knowledge.	Ac'cad, a pitcher, a sparkle.
Abi'dan, my father is judge.	Ac'cho, close, pressed.
Abi'el, God is my father.	Acha'ia, grief, trouble.
Abie'zen, my Father's help.	A'chan, A'char, bruising, trouble.
Ab'igail, my Father's joy.	Ach'bor, a rat, enclosing the well.
Abiha'il, Father of strength, or trouble.	Ach'sah, adorned, bursting the veil.
Abi'hu, he is my father.	Ach'saph, poison, tricks, bursting the lip.
Abi'jah, the Lord is my Father.	

- Ach'zib, a liar, running, delaying.
- Ada'dah, the witness of the assembly.
- A'dah, an assembly.
- Adai'ah, the witness of the Lord.
- Ad'am, Ad'amah, Ad'ami, Ad'mah, earthly, reddish, man, comely.
- N. B. — If the names of the ten antediluvian patriarchs, Ad'am, Sheth, E'nosh, Ke'nan, Mahale'el, Je'red, E'noch, Methu'selah, La'mech, No'ah, be jointly explained, their signification is: man being placed in a wretched and lamentable condition, the blessed God shall descend, teaching that his death produced, to debased and smitten men, rest and consolation.
- Ad'beel, a cloud or vexer of God.
- A'dar, A'dor, excellent, stock.
- Ad'di, my witness, ornament, prey.
- Ad'on, foundation, Lord.
- Ad'iel, witness of the Lord.
- Ad'in, Ad'ina, Ad'inah, adorned, voluptuous.
- Aditha'im, two assemblies or testimonies.
- Adla'i, my complaint, direction.
- Ado'nibezek, lord of Bezek.
- Adoni'jah, my master is the Lord.
- Adoni'kam, my Lord hath raised.
- Adoni'ram, my Lord is high.
- Adonize'dek, lord of equity.
- Ado'ram, their beauty, power, praise.
- A'doram, double excellency.
- Adram'melech, the king's glory.
- Adramyt'tium, the court of death.
- Adul'lam, their complaint, their building.
- Ag'abus, a locust, father's feast.
- A'gag, roof, floor.
- Agrip'pa, causing pain at the birth.
- A'gur, gathered, stranger.
- A'hab, brother of the father.
- Aha'va, being, generation.
- A'haz, seizing, seeing.
- Ahazi'ah, seizure, or seeing of the Lord.
- Ahi'ah, Ahi'jah, brother of the Lord.
- Ahie'zer, brother of help.
- Ahi'hud, brother of praise.
- Ahi'kam, a brother raising up.
- Ahi'lud, a brother born.
- Ahima'az, brother of the council.
- Ahi'man, a brother prepared.
- Ahim'elech, brother of the king.
- A'himoth, brother of death.
- Ahin'oam, brother of beauty.
- Ahi'o, his brethren.
- Ahi'ra, brother of evil, or shepherds.
- Ahis'amach, my brother supports.
- Ahi'shar, brother of a prince.
- Ahit'ophel, brother of folly or ruin.

- Ahit'ub, brother of goodness.
 Ahla'b, fat, milky.
 Aho'lah, tent.
 Aho'liab, tent of the father.
 Aho'libah, my tent in her.
 Aholib'amah, my high tent.
 A'i, A'iah, Ha'i, a heap.
 A'jalón, a chain, strength, deer.
 Ak'kub, supplanter.
 Alame'lech, God is king.
 Alexan'der, a helper of men.
 Al'lonbach'uth, oak of weeping.
 Al'madad, God measures.
 Alphe'us, learned chief.
 Am'alek, a people licking.
 Ama'na, truth, firmness.
 Amari'ah, word or command of the Lord.
 Ama'sa, a people forgiving.
 Amasa'i, the people's present.
 Amasi'ah, the strength of the Lord.
 Am'mi, Am'mah, my people.
 Ammin'adab, my people is free, princely, and willing.
 Ammi'hud, my people of praise.
 Ammi-shad'di, the people of the Almighty.
 Am'mon, the people.
 Am'non, Am'on, firmness, truth, foster-father.
 Amo'ri, commanding, bitter, rebellious.
 A'mos, weighty, load.
 A'moz, strong, robust.
 Amphi'polis, a city encompassed with the sea.
 Am'plias, large.
 Am'ram, a people exalted.
 Am'raphel, a speaker of hidden things, of judgment or ruin.
 A'nah, answer, poor, afflicted.
 A'nak, a collar, ornament.
 Anam'melech, king of sheep.
 Ana'thoth, answers, afflictions, poverty.
 An'drew, a stout, strong man.
 Andro'nicus, a victorious man.
 A'ner, answer, song, affliction, light.
 An'na, An'nas, gracious, afflicted, humble.
 An'tioch, equal to, or against a chariot.
 An'tipas, against all.
 Apel'les, separation, discourse.
 A'pheck, a rapid stream, strength.
 Apollo'nio, Apol'los, Apol'lyon, destruction, a destroyer.
 Ap'phia, fruitfulness.
 A'quila, an eagle.
 Ar, watching, empty, uncovered.
 Ara'bia, desert, evening, raven, mixed.
 A'ram, highness.
 Ar'arat, the curse of trembling.
 Arau'nah, ark, joyful cry, curse.
 Ar'ba, four.
 Archela'us, prince of the people.
 Archip'pus, master of the horse.
 Arctu'rus, gathering together.
 Ard, command, descent.

Are'li, the light, or seeing of God.

Are'opagus, Mars hill, or town.

Are'tas, pleasant, virtuous ; but in the Arabic, plougher, tearer.

Ar'gob, fat land.

Ari'el, altar or lion, light of God.

Aris'chi, long tail, thy lion.

Aristar'chus, best prince.

Aristob'ulus, good counsellor.

Armaged'don, hill of Megiddo, or of fruits, destruction of troops.

Ar'non, great joy.

Aro'er, healthy, naked skin.

Ar'pad, that makes his bed.

Arphax'ad, healer, releaser.

Arte'mas, whole, sound.

A'sa, physic.

As'ahel, work of God.

Asai'ah, work of the Lord.

A'saph, gatherer, finisher.

Ash'dod, Azo'tus, pouring, leaning, pillage, theft.

As'her, Ash'ur, Assy'ria, happy.

Ash'ima, frame, crime.

Ashke'naz, spreading fire.

Ashta'roth, flocks, riches.

A'sia, muddy, boggy.

As'kelon, weighing, fire of infamy.

Asnap'per, unhappiness of the bull.

As'sir, prisoner, fettered.

Asynceri'tus, incomparable.

A'tad, a thorn.

Athali'ah, bar of the Lord.

Atta'lia, increasing, sending.

Av'en, vanity, idols, trouble, iniquity, force, wealth.

Augus'tus, increased, majestic.

Aza'riah, help or court of the Lord.

Aza'kah, strength of walls.

Az'gad, strong troop, or fortune.

Az'noth, ears, hearings.

Az'ur, assistance.

B.

BA'AL, lord, husband.

Baal'ah, her idol, a lady.

Baal'-be'rith, lord of the covenant.

Ba'al-ha'mon, lord of the oath, or of ruin.

Ba'ali, my lordly husband.

Baal'im, lords, idols.

Ba'al-ze'phon, lord of the north or secret.

Baa'nah, in the answer or affliction.

Baash'a, in work, seeks, wastes.

Babel, Baby'lon, confusion, mixture.

Ba'ca, mulberry trees.

Bahu'rim, choice, valiant.

Ba'jith or Beth, a house.

Ba'laam, a swallower of the people.

Ba'lak, a waster, liker.

Ba'mah, Ba'moth, high place.

Barab'bas, son of the father, or of shame.

Bara'chel, blesser of God.

Barachi'as, blesser of the Lord.

Ba'rak, thunder.

Barje-sus, son of Jesus.

Bar-jo'na, son of Jonas.

Bar'nabas, son of prophecy, or comfort.	Be'rith, covenant.
Bar'sabas, son of the oath, or return.	Ber'nice, bringer of victory.
Barthol'omew, son of the sus- pender, of the waters, or of Ptolemy.	Bes'or, glad news, incarna- tion.
Bartime'us, son of the perfect.	Beth, house, temple.
Ba'ruch, blessed, kneeling.	Bethab'ara, house of passage.
Barzil'lai, made of iron.	Beth'any, house of song, hu- mility, grace.
Bashau, an ivory, change, or sleep.	Beth-bi'rei, house of my Crea- tor or choice.
Bashe'math, perfumed.	Beth-car, house of the lamb or knowledge.
Bath'sheba, daughter of the oath, or of fulness, or the seventh daughter.	Beth'el, the house of God.
Be'dad, solitary, in the bosom.	Be'ther, division, search.
Be'dan, in judgment.	Bethes'da, house of mercy, pouring.
Beel'zebub, Ba'alzebub, lord of flies.	Beth-ga'mul, house of recom- pense, or weaning, or of camels.
Be'er, a well.	Beth-hac'cerem, the house of vineyards.
Be'er-la-ha'i-roi, the well of him that liveth, and seeth me.	Beth-ho'ron, house of wrath, or liberty.
Beer-she'ba, the well of the oath.	Beth-lehem. house of bread, or war.
Bel, old, nothing.	Beth-phage, house of early figs.
Be'lial, without profit, yoke, or ascent.	Bethsai'da, house of fruits, fishing, or hunting.
Belshaz'zar, or Belteshaz'zar, master of the secret trea- sure.	Beth'shan, house of ivory, sleep, or change.
Ben, son.	Bethshe'mesh, house of the sun.
Benai'ah, son or building of the Lord.	Bethu'el, sonship of God.
Ben-ammi, son of my people.	Beu'lah, married.
Benha'dad, son of Hadad.	Beza'iel, in the shadow of God.
Ben'jamin, son of the right hand.	Be'zek, lightning, in chains.
Beno'ni, son of my sorrow.	Bid'kar, in sharp pains.
Be'or, burning, brutish.	Bil'dad, old friendship, or motion.
Bera'chah, blessing, kneeling.	Bil'hah, old, troubled, spread- ing.
Bere'a, heavy.	

Bir'sha, in evil.
 Bithi'ah, daughter of the Lord.
 Bith'ron, division, search.
 Bithy'nia, inner country, violent haste.
 Blas'tus, sprouting.
 Boaner'ges, sons of thunder.
 Bo'az, Bo'oz, in strength.
 Bo'chim, weepers.
 Boz'ez, muddy.
 Boz'rah, in distress.
 Bul, old age.
 Buz, despised, spoiled.

C.

CA'LUL, dirty, displeasing.
 Cai'aphas, seeking, vomiting, a rock.
 Cain, possession.
 Ca'lab, favorable, like green fruit.
 Ca'leb, dog, basket, hearty.
 Cal'neh, Cal'no, our finishing.
 Cal'vary, place of skulls.
 Ca'mon, resurrection.
 Ca'na, zeal, possession, nest, reed.
 Ca'naan, merchant, afflicter.
 Can'dace, governor of children.
 Caper'naum, place of repentance, or praise.
 Caph'tor, pomegranate, bowl.
 Carche'mesh, a lamb taker away.
 Car'mel, vineyard of God.
 Car'mi, my vineyard.
 Car'pus, fruitful.
 Casiphi'a, money, covetousness.

Ce'dron, Ke'dron, black, mournful.
 Ceuchre'a, a small pulse, millet.
 Ce'phas, rock, stone.
 Ce'sa, cut, hairy, divine.
 Chal'col, who nourishes or supports all.
 Chal'dea, or Che'sed, cutting with the teeth, milking with fingers.
 Che'bar, force, as pure wheat.
 Chedorlao'mer, as a race of commanders, roundness of the sheaf.
 Che'mosh, handling, taken away.
 Chenani'ah, preparation of the Lord.
 Cher'ethins, cutters off, piercers.
 Chi'leab, perfection of the father.
 Chi'lion, perfection, wasting.
 Chil'mad, as teaching, or learning.
 Chim'ham, like to them.
 Chi'is, opening.
 Chis'leu, rashness, confidence.
 Chit'tim, bruisers, golden.
 Chlo'e, green herb.
 Chora'zin, the mysteries.
 Cu'shan-rishatha'im, the blackness of iniquities.
 Chu'za, vision, prophecy.
 Cili'cia, rolling.
 Cla'uda, lame, mournful.
 Cle'ment, mild, merciful.
 Cle'ophas, learned, chief.
 Colis'se, whitening, punishment.
 Coni'ah, stability of the Lord.
 Co'rinth, satisfied, adorned.

Corne'lius, horny, sunbeam.
 Cos'bi, liar, sliding away.
 Cres'cens, growing.
 Crete, cut off, carnal.
 Cris'pus, curled.
 Cush, Cus'ha'n, black.
 Cy'prus, fairies.
 Cyre'ne, a wall, coldness,
 meeting.

D.

DABRA'SHETH, flowing with
 honey.
 Da'gon, corn, fish.
 Dalmanu'tha, exhausting
 leanness.
 Dalma'tia, vain brightness.
 Dam'aris, little women.
 Damas'cus, bloody sack, simi-
 litude of learning.
 Dan, Di'nah, judgment.
 Da'niel, judgment of God.
 Da'ra, race of shepherds, or
 wickedness.
 Da'than, Dothan, laws, rites.
 Da'vid, Dod, dear beloved,
 uncle.
 Deb'orah, Deb'erah, De'bir,
 oracle, word, thing, bee.
 Deca'polis, ten cities.
 De'dan, their breasts, or friend-
 ship.
 Delil'ah, small, poor, bucket.
 De'mas, popular.
 Demet'rius, belonging to Ceres,
 the goddess of corn.
 Der'be, a sling.
 Deu'el, knowledge of God.
 Dia'na, light giving, perfect.
 Di'bon, abundance of under-
 standing.

Did'y'mus, a twin.
 Di'mon, red, bloody.
 Dinha'bah, giving judgment.
 Diony'sius, divinely touched.
 Diotre'phes, nourished by Ju-
 piter.
 Do'eg, uneasy, actor, fisher-
 man.
 Dor, Du'ra, generation, dwell-
 ing.
 Dor'cas, female of a roe-buck.
 Drusil'la, dew watered.
 Dumah, silence, likeness.

E.

E'BAL, a dispersed heap.
 E'bed-me-lech, servant of the
 king.
 Ebene'zer, stone of help.
 E'ber, passage, fury.
 E'bisaph, gathering, father
 Ed, witness.
 E'den, pleasure.
 E'dom, red.
 Edre'i, great mass, cloud of
 the wicked.
 Eg'lah, Eg'lon, heifer, chariot,
 round.
 E'hud, the praiser, or praised.
 Ek'ron, barrenness, torn
 away.
 E'lah, E'lath, an oak, curse,
 strength.
 E'lam, secret, virgin, an age.
 El'bethel, the God of Bethel.
 El'dad, favoured of God.
 Elea'leh, ascension, or offer-
 ing of God.
 Elea'zar or Elu'zer, help of
 God.
 El'hanan, God is gracious.

E/li, my offering.	En'dor, fountain of race, dwelling.
E/li, El'oi, my God.	Ene'as, praiseworthy.
Eli'ab, my God is a father.	En-egla'im, fountain, or eye of calves; chariots, or round- ness.
Elia'dah, knowledge of God.	Engi'di, well of the goats, happiness.
Elia'kim, my God arises, or revenges.	En'mish'phat, well of judg- ment.
Eli'am, my God's people.	E'noch, teaching, dedicated.
Eli'as, or Elijah, my God is the Lord.	E'non, fountain, dark mass.
Elia'shib, my God will bring back.	E'nosh, miserable, despe- rate.
Elia'tha, my God comes.	En'rogel, the fuller or travel- ler's well.
Eliho'reph, my God of winter, or youth.	Enshe'mesh, the sun's well.
Eli'hu, himself is my God.	Ep'aphras, foamy.
Eli'kah, pelican of God.	Epaphrodi'tus, agreeable, handsome,
E'lim, strong ones, rams' hearts, valleys.	Epenetus, praiseworthy.
Elim'elech, my God is king.	E'pah, weary, flying.
Elipha'let, my God of deliver- ance.	Ephra'im, Eph'rath, very fruitful.
Eli'phaz, the endeavour of God.	E'phron, dust.
Elishe'ba, Elizabeth, oath of God.	Epicu'rus, giving assistance.
Eli'sha, Elishu'a, extensive salvation of God.	Er, watch, enemy.
Elishah, lamb of God.	Eras'tus, lovely.
Elisha'mah, my God hears.	E'rech, length, health.
Eli'hud, my God be praised.	Esarhad'don, binding joy, or the point.
Eli'zur, my God is a rock.	E'sau, perfectly formed.
Elk'anah, God is jealous, or possesses.	E'sek, contention.
Elnath'an, God hath given.	Eshba'al, or Ethba'al, fire, or man of Baal.
E'lon, oak, grove, strong.	Esh'col, a bunch of grapes.
E'lul, outcry.	Esh'taol, a stout woman.
Elu'zai, God is my strength.	Eshtem'oa, hearing, woman's bosom.
E'lymas, sorcerer.	E'sli, near separated.
E'mims, terrible ones.	Es'rom, or Hez'ron, dart of joy, division of song.
Emma'us, hot baths.	
Em'mor, see Ha'mor.	
En or Ain, eye or fountain.	

E'sther, a star, excellent myrtle.
 E'tam, their bird, or covering.
 E'tham, their strength, or sign.
 E'than, Etha'nin, strong, valiant.
 Ethio'pia, burnt face.
 Eu'bulus, prudent in counsel.
 E'unice, good victory.
 Euo'dias, sweet savor.
 Euphra'tes, fructifying.
 Euty'chus, fortunate.
 Eve, living, enlivening.
 Evil-mer'odach, foolish Mero-dach.
 Eze'kiel, God is my strength.
 Ez'el, near, walking, dropping.
 Ezion-ge'ber, wood, or counsel of men.
 Ezra, help a court

F.

FE'LIX, prosperous, happy.
 Festus, joyful.
 Fortuna'tus, lucky.

G.

GA'AL, contempt, abomination.
 Ga'ash, storm, overthrow.
 Gab'batha, high, elevated.
 Gabriel, God is my excellency.
 Gad, a troop, good fortune.
 Gadare'nes, walled in, hedged.
 Gad'diel, my troop, or fortune is from God.

Gai'us, earthly.
 Gala'tia, white, milky.
 Ga'leed, heap of whiteness.
 Ga'lilee, heap, rolling, wheel.
 Gal'lim, heapers, rollers.
 Gall'io, liver on milk.
 Ga'tam, their lowing or touch.
 Gath, winepress.
 Gath-rim'mon, press for pomegranates.
 Ga'za, or A'za, strong, goatish.
 Ge'ba, a hill, cup.
 Ge'bal, boundary, limit.
 Ge'bim, grasshoppers, high ones.
 Gedali'ah, greatness of the Lord.
 Geha'zi, valley of sight.
 Gemari'ah, accomplishment of the Lord.
 Gennes'aret, garden of the prince.
 Ge'ra, Ger'ar, pilgrimage, dispute.
 Gergase'nes, who come from pilgrimage.
 Geriz'zim, cutters.
 Ger'shom, stranger there.
 Ger'shon, change of pilgrimage.
 Gesh'ur, valley of oxen.
 Ge'ther, valley, or press of iniquity.
 Gethsem'ane, valley, or press of oil.
 Gi'ah, direction, sigh.
 Gib'eah, Gib'eon, the hill.
 Gideon, bruising, breaking.
 Gilb'oah, heap of inflamed swelling.
 Gil'ead, heap of witness.
 Gil'gal, rolling away.

Gil'oh, Gil'om, rejoicing, over-
turning.
Gitta'im, two presses.
Gob, grasshopper, cistern,
height.
Gog, roof, covering.
Gol'an, Goli'ath, heap, roll-
ing, discovery.
Go'mer, finishing, consuming.
Gomor'rah, people rebellious
and fearing.
Goshen, approaching.
Goz'an, fleece, nourishment.
Gur, whelp, dwelling, fear.

H.

HA'BAKKUK, embracer, wrest-
ler.
Hachal'iah, waiter for the
Lord.
Ha'dad, joy, outcry.
Hadade'zer, joyful outcry of
help.
Hadad-rim'mon, joy, or cry of
pomegranates.
Hadar, beauty, chamber.
Hades'sah, myrtle tree.
Hador'am, a cry lifted up,
their cloak or power.
Ha'drach, chamber, or beauty
of tenderness.
Ha'gar, a stranger, fearing.
Hag'gai, solemn feast.
Hag'gith, solemn rejoicing.
Ham, heat, brownness.
Haman, noise, preparation.
Ha'math, heat, anger, wall.
Ha-mon-gog, multitude of
Gog.
Ha'nor, an ass, clay, wine.
Ha'mutal, his heat of dew.

Haname'el, Hanani'el, grace
and pity, from, or of God.
Hanani'ah, the grace and gift
of the Lord.
Han'nah, Ha'nun, gracious.
Ha'noch, see Enoch.
Ha'ran, hilly, singing, hot
wrath.
Ha'rod, trembling.
Haro'sheth, dumbness, deaf-
ness, tillage.
Havi'lah, painful, bearing.
Ha'voth, villages.
Hashmo'nah, embassy, pre-
sent.
Haza'el, beholding God.
Hazarma'rath, court of
death.
Hazelepo'ni, sorrow or plung-
ing of the face.
Haz'eroth, courts, villages.
Haz'or, court, hay.
Heber, passer over, wrath.
He'bron, fellowship, enchant-
ment.
Her'mes, gain.
He'lan, their army, a dream.
Hel'bon, fatness, milky.
Held'ai, worldly.
Helkath-haz'urim, field of
rocks, or strong man.
He'man, tumult, trouble.
Hen, grace, rest.
Hephzi'bah, my delight is in
her.
Her'mon, curse, destruction.
He'rod, glory of the skin.
Hesh'bon, invention, soon
built.
Heth, fear, trembling.
Hethlon, fearful, dwelling.
Hezek'iah, the strength and
support of the Lord.

Hez'ron, see Ezrom.
 Hidde'kel, sharp sounding.
 Hi'el, life of God.
 Hiero'polis, holy city.
 Higgai'on, Hegai, meditation.
 Hilki'ah, the Lord my portion.
 Hil'lél, praiser, foolish.
 Hinnom, their shrieking.
 Hiram, Hur'am, their whiteness, liberty.
 Hi'vites, lively, serpents.
 Hobab, favored, beloved.
 Ho'bah, friendship, secrecy, debt.
 Hodai'ah, Hodavi'ah, the Lord's praise.
 Hog'lah, her festival, throwing.
 Hoph'ni, covering me, my fist.
 Hor, conceiver, showing.
 Ho'reb, dry, desert, ruinous.
 Horhag'idgad, hill of fortune.
 Ho'ri, free man, wrathful.
 Ho'rim, Hormah, curse, ruin.
 Ho'ron, Horona'im, raging, wrath.
 Hose'a, Hoshe'a, Saviour.
 Hul, pain, sand, birth, hope.
 Hul'dah, habitable world.
 Huphim, Huppim, bed covering.
 Hur, white, whole, liberty.
 Hu'shai, haste, silence, shame.
 Huzz'ab, molten.
 Hymene'us, belonging to marriage.

I.—J.

JAA'ALAM, hidden, young man.

Jaazani'ah, attention, balance, or nourishment of the Lord.
 Ja'bal, producing, gliding away.
 Jab'bok, emptying, dispelling.
 Ja'besh, dryness, sorrow, shame.
 Ja'bez, sorrow, trouble.
 Ja'bin, understanding, building.
 Ja'chin, establisher.
 Ja'cob, James, healer, supplanter.
 Ja'el, a kid, ascending.
 Jah, everlasting, self-existent.
 Ja'ir, the enlightener.
 Jan'na, answer, affliction, poverty.
 Ja'pheth, persuasion, enlargement.
 Ja'phia, enlightening, groaning.
 Ja'reb, contender, revenger.
 Ja'red, descending, ruling.
 Ja'sher, upright, righteous.
 Ja'son, healer.
 Ja'vin, deceiving, sorrowful, clay, dirt.
 Ja'zer, helper.
 Ib'har, chosen one.
 Ich'abod, where is the glory?
 Ico'nium, coming, likeness.
 Id'do, his power, praise, ornament, or witness.
 Idume'a, as Edom.
 Je'bus, trading, contempt.
 Jedid'iah, well beloved.
 Jedu'thun, who gives praise, his law.
 Je'garsahadu'tha, heap of witness.

Jeho'ahaz, the Lord sees, or takes possession.	Jeshu'run, upright.
Jeho'ash, or Joash, fire or offering of the Lord.	Jes'se, my present.
Jehoi'achin, or Jeco'niah, preparation or establishment of the Lord.	Jes'ui, equal, proper, flat country.
Jehoi'a'da, praise or knowledge of the Lord.	Jesus, Jeshu'a, a Saviour.
Jehoi'a'kim, the Lord will establish or raise up.	Je'ther, Je'thro, excellent, remaining, search.
Jehona'dab, Jo'nadab, the Lord gives freely.	Je'tur, keeping order, hilly.
Jeho'ram, Jo'ram, the Lord will exalt.	Je'ush, gnawed, assembled.
Jehosha'phat, the Lord will judge.	Jew, of Judah.
Jeho'vah, self-existing, giving being or existence.	Jez'ebel, isle of the dwelling, or dunghill.
Jeho'vah Tzidke-nu, the Lord our righteousness.	Jez'reel, seed of God.
Je'hu, himself existing.	Jezzahi'ah, the Lord arises brightly.
Jehudi'jah, praise of the Lord.	Igdal'iah, greatness of the Lord.
Jemi'ma, handsome as the day.	I'haz, quarrel, a dispute.
Jeph'thah, the opener.	Jid'laph, dropping.
Jephun'neh, the beholder.	I'jon, eye, well.
Jerah, the moon, the smell.	Illy'ricum, rejoicing.
Jerahme'el, tender mercy of God.	Im'lah, fulness, circumcision.
Jeremi'ah, exaltation of the Lord.	Imman'uel, God with us.
Jer'icho, his moon, his smell.	In'dia, or Ho'dis, his praise.
Jer'emoth, heights, rejections.	Joab, fatherliness.
Jerobo'am, the contender, or increaser of the people.	Jo'ah, brotherhood.
Jerubba'al, let Baal plead.	Joan'nah, grace or gift of the Lord.
Jerubbe'sheth, let shame plead.	Job, weeping, sobbing, hated.
Jeru'salem, vision of perfect peace.	Joche'bed, glory of the Lord.
Jeru'sha, inheritor, banished.	Jo'el, willing, commanding, swearing.
Jeshi'mon desolation, desert.	Joez'er, helper.
	Jo'ha, enlivening.
	Joha'nan, John, grace of the Lord.
	Jok'shan, hard, scandalous.
	Jo'nah, a dove, oppressing.
	Jon'athan, the Lord hath given.
	Joppa, or Japho, comeliness.
	Jor'dan, descent, river of judgment.

Jo'rim, the Lord exalts, or casts.

Jose, raiser, pardoner, Saviour.

Jo'seph, addition, increase.

Josh'ua, the Lord, the Saviour.

Josi'ah, the Lord burns.

Jo'tham, perfection of the Lord.

Iphed'iah, redemption of the Lord.

I'ra, city, watch, spoil, pouring.

I'rad, wild ass.

Iri'jah, fear, or sight of the Lord.

Is'aac, laughter, joy.

Isai'ah, salvation of the Lord.

Is'cah, anointing, covering.

Isca'riot, man of the hire, bag, or murder.

Ish'bak, empty, forsaken.

Ishbibe'nob, sitting in force, in word.

Ishbo'sheth, man of shame.

Ish'i, my man, my salvation.

Ish'mael, God will hear.

Is'rael, princely prevailer with God.

Is'sachar, hire, recompense.

It'aly, calves.

Itha'mar, isle of palm trees.

Ith'eel, God comes, God with me.

Ithre'am, excellency of the people.

Iture'a, guarded, mountainous.

I'va, perverseness.

Ju'bal, produce, trumpet.

Ju'dah, the praise of the Lord.

Ju'lia, soft and tender hair.

Ju'nia, young, belonging to Juno.

Ju'piter, Lord, and helping father.

Jus'tus, righteous.

K.

KA'DESH, Ke'desh, holiness.

Ka'desh-bar'nea, holiness of the fugitive son, *i. e.*, Ishmael.

Ke'dar, blackness, sorrow.

Kede'mah, eastern, beginning.

Ke'ilah, the divider, cutter.

Ke'muel, God has raised him.

Ke'naz, this nest, possession, or lamentation.

Ke'ren-hap'puch, horn of painting.

Ketu'rah, perfumed, incense burner.

Ke'zia, Cas'sia, surface, angle.

Ke'ziz, furthest end.

Ki'broth-hattaa'vah, graves of lust.

Ki'dron, see Cedron.

Kir, Kir'jath, Ke'rioth, city wall, calling, reading, meeting.

Kirhare'sheth, city of the sun, or with walls of burnt brick.

Kiria'thaim, the two cities.

Kir'jath-ar'ba, city of Arba.

Kir'jath-a'rim, city of watchers.

Kir'jath-ba'al, city of Baal.

Kir'jath-jea'rim, city of woods.

Kir'jath-san'nah, city of bushes, or hatred.

Kir'jath-se'pher, city of books or letters.

Kish, Ki'shon, hard straw,
old, entangling.
Kit'tim, see Chittim.
Ko'hath, assembly, obedience,
bluntness.
Ko'rah, bald, frozen, calling.
Kushai'ah, hardness, or chain
of the Lord.

L.

LA'ADAN, for pleasure.
La'ban, white, a brick.
La'chish, walker, self-exister.
Lah'mi, my bread, or war.
La'ish, a lion.
La'mech, poor, despised,
stricken.
Laodice'a, a just people.
Lapi'doth, lamps.
Laz'arus, helpless, helped of
God.
Le'ah, wearied.
Leb'anon, white frankin-
cense.
Leb'beus, strong-hearted.
Leha'bim, flames.
Le'hi, jawbone.
Lem'uel, God is with them.
Le'vi, joined, associated.
Lib'nah, Libni, whiteness.
Lib'ya, Lu'bin, hearty.
Li'nus, nets.
Lode'bar, begetting of the
word.
Lo'is, better.
Lot, wrapped up, myrrh,
rosin.
Lu'eas, Luke, Lu'cius, light-
giving.
Lu'eifer, morning star, light-
bringer.

Luz, separation, almond, or
hazel bush.
Lycao'nia, full of wolves.
Lyd'da, or Lod, Ly'dia or Lud,
begetting birth.

M.

MA'ACHAH, squeezing.
Massei'ah, work of the Lord.
Macedo'nia, lifted up.
Ma'chir, understanding, sell-
ing.
Machpe'lah, double.
Magda'la, a tower, greatness.
Ma'gog, covering, melting.
Maha'laleel, praised God,
praiser of God.
Maha'lath, melodious song,
infirmity.
Mahana'im, two armies.
Mahane'dan, camp of Dan.
Maher'shalal-hash'baz, hast-
ening to the spoil, he hastens
to the prey.
Mah'lah, Mah'lon, song, in-
firmity.
Makke'dah, prostration, ado-
ring.
Mal'cham, their king.
Mal'chi'el, God is my king.
Malchish'ua, my king is a
Saviour.
Mam'mon, riches, multitude.
Mam're, rebellious, changing,
fat, high.
Mana'en, see Menahem.
Man'na, prepared portion.
Mano'ah, rest, a present.
Ma'on, dwelling.
Ma'rah, bitterness.
Mark, polite, shining.

- Ma'ry, see Miriam.
 Masre'kah, whistling, hissing.
 Massah, temptation, trial.
 Matri'my, a prison.
 Mattan, gift, ¹ reigns, their death.
 Mattathi'as, Matthi'as, Mat-thew, gift of the Lord.
 Mat'that, gift, giver.
 Mebun'nai, the builder.
 Me'dad, a measurer, juice of beasts.
 Me'din, or Ma'dai, measure, covering.
 Megid'do, declaring, precious, fruit, spoil.
 Mehe'tabeel, how good is God.
 Mehuja'el, proclaiming God, or blotted out, and smitten of God.
 Me'lech, a king.
 Melchi'-zedech, king of righteousness.
 Meli'ta, refuge, honey.
 Memphis, drooping, honeycomb.
 Men'ahem, Mena'en, comforter.
 Me'ne, he has numbered.
 Mephibo'sheth, from my mouth proceeds shame.
 Me'rab, fighter, multiplier.
 Me'rari, bitter, provoking.
 Mer'curius, merchant.
 Meri'bah, strife.
 Me'ribaal, strife of Baal.
 Me'rodach-baaldam, bitter, bruising of Baal, the Lord; bruising myrrh, of the old lord or judge.
 Me'rom, high place, lifted up.
 Mer'oz, secret, leanness.
- Mesh'ech, Mesh'ach, drawn by force, surrounded.
 Meshelemi'ah, peace, perfection, or recompense of the Lord.
 Mesopota'mia, between the rivers.
 Messi'ah, anointed.
 Methu'sael, death is hell.
 Methu'selah, his death produces, at his death, shall be the breaking out, viz., of the flood.
 Mi'cah, poor, humble, stricken.
 Micai'ah, Mi'chael, who is like God.
 Mi'chal, who has all, all is water.
 Mich'mash, the poor, or stricken, is taken away.
 Mi'dian, Me'dan, judgment, habit, covering.
 Mi'grom, fear, farm, throat.
 Mil'cah, queen.
 Mil'com, their king.
 Mil'etum, red, scarlet, soft wool.
 Mil'lo, filling up.
 Min'ni, Min'nith, numbered, prepared.
 Mi'riam, Mary, exalted bitterness of the sea, lady of the sea.
 Mish'ael, who is asked for, God takes away.
 Mis'raim, tribulations.
 Mis'rephoth-maim, burning of waters, melting furnaces.
 Mityle'ne, purity, press.
 Miza'r, little.
 Miz'peh, Miz'pah, watching.
 Mn'ason, a diligent seeker, a rememberer.

Mo'ab, of the father.
 Mola'dah, generation, birth.
 Mo'lech, Mo'loch, Mal'luch,
 Mal'chus, the king.
 Mor'decai, bitter bruising,
 myrrh bruised.
 Mori'ah, doctrine, or fear of
 the Lord.
 Mose'roth, teaching, correc-
 tions, bonds.
 Mo'ses, drawn out of the
 water.
 Mu'shi, toucher, withdrawer.
 My'ra, flowing, weeping.
 My'sia, criminal, abominable.

N.

NA'AMAH-HAA'MATH, comely,
 pleasant.
 Na'both, Ne'baioth, fruits,
 words, prophecies.
 Na'dab, voluntary, princely,
 free.
 Nag'ge, brightness.
 Naha'rai, Na'hor, hoarse, dry,
 hot, angry.
 Nah'shon, Na'hash, serpent,
 foretelling, brazen.
 Na'hum, Na'um, comforter,
 repenting.
 Na'in, beauty, pleasant-
 ness.
 Na'omi, my agreeable plea-
 santness, my comely one.
 Na'phish, refreshing the soul.
 Naph'tali, my wrestling.
 Narcis'sus, stupidity, sur-
 prise.
 Na'than, giver, gift.
 Nathan'ael, Nathan'iel, gift
 of God.

Naz'areth, kept flower,
 branch.
 Neapo'lis, new city.
 Ne'bat, beholder.
 Ne'bo, speaker, prophet, fruc-
 tifier.
 Nebuchadnezzar, Nebos' con-
 queror of treasures.
 Nebuchadnezzar, Nebos'roller
 of treasures; others think it
 signifies tears, groans, and
 trouble of judgment.
 Nebuzar'adan, Nebos' win-
 nower of lords, or judg-
 ment.
 Ne'cho, smitten, lame.
 Nehe'lamite, dreamer.
 Ne'hemiah, comfort, or re-
 pentance of the Lord.
 Nehush'ta, Nehush'tan, brass
 work, serpent, soothsay-
 ing.
 Ner, bright lamp, land new
 tilled.
 Ne'ri, my light.
 Ne'riah, light of the Lord.
 Neth'inims, given, conse-
 crated.
 Ni'canor, a conqueror.
 Nicodemus, innocent blood, a
 conqueror of the people.
 Nico'las, Nicolai'tans, con-
 quering the people.
 Nic'opolis, city of victory.
 Ni'ger, black.
 Nim'rim, leopards, changes,
 rebellions.
 Nim'rod, rebellion, rulers,
 sleep.
 Nim'shi, rescued, touching.
 Nin'evah, pleasant, dwelling.
 Ni'san, flight, standard, trial.
 No, dwelling.

Noadi'ah, witness, assembly,
ornament of the Lord.
No'ah, rest, comfort.
Nob, prophecy, discourse.
No'bah, barking.
Nod, vagabond, wandering.
Noh'hah, tottering.
Noph, see Memphis.
Nun, son, posterity, eternal.
Nym'phas, bridegroom.

O.

OBADI'AH, servant of the Lord.
O'bal, old age, flux.
O'bed, a servant.
O'bed-e'dom, a servant of
Edom.
O'bil, old, brought, weeping.
Oc'ran, disturber.
O'ded, to lift, or hold up.
Og, a cake baked in the ashes.
O'hel, tabernacle, brightness.
Ohom'ri, a sheaf of corn.
Olym'pas, heavenly.
O'mar, Om'ri, commanding,
speech.
On, O'nan, pain, force, in-
iquity.
Ones'imus, profitable.
Onesiph'orus, bringing profit.
O'phel, tower, obscurity.
O'phir, abounding with ashes.
Oph'rah, dust, lead, fawn.
O'reb, a raven, evening, mix-
ture.
Oth'niel, the time of God.
O'zem, fasting, eagerness.

P.

PAA'RAI, Peor, hole, opening.

Pa'dan-a'ram, place of Syria,
or Syria of the two, *i. e.*,
rivers.
Pa'giel, intercession with God.
Pal'et, Palti, Phalti, deliver-
ance, flight.
Pamphy'lia, all tribes.
Pa'phos, hot, boiling.
Pa'ran, beauty, glory.
Parme'nas, abiding.
Pa'rosh, a flea, fruit of moths.
Paru'a, flourishing.
Pash'ur, extending the hole,
whiteness, or freedom.
Pata'ra, interpreting oracle.
Pathi'os, corner of dew, or
water.
Pat'mos, turpentine tree,
squeezing.
Patro'bas, father's steps.
Pau, crying, appearing.
Paul'us, Paul, little.
Pedab'zur, redeeming rock.
Pedai'ah, redemption of the
Lord.
Pe'kah, Pekah'iah, opening
of the Lord.
Pelati'ah, deliverance, or flight
of the Lord.
Pe'leg, division.
Pe'lethites, judges, destroyers.
Peni'el, Penu'el, Phanu'el,
face of God.
Penin'nah, pearl, precious
stone.
Per'ga, very earthy.
Per'gamos, height, raising
up.
Pe'rizzites, scattered in vil-
lages.
Per'sians, Per'sis, Parthians,
divided horsemen.
Pe'ter, a rock.

Pethu'el, enlargement, or persuasion of God.
 Phal'lu, admirable, hidden.
 Phar'ez, Pera'zim, breaking forth, violently.
 Phar'par, Par'bar, fruitful.
 Phe'be, shining, pure.
 Phen'ce, red, purple, palm tree.
 Phil'col, completed, mouth.
 Philadel'phia, love of brethren.
 Phi'lemon, affectionate kisser.
 Phile'tus, beloved, escaped.
 Phil'ip, Philip'pi, love of horses.
 Philis'tines, Pales'tine, rolling, wrapping, digging, searching.
 Philol'ogus, lover of learning.
 Phine'has, beholding, trust or protection.
 Phle'gon, burning.
 Phry'gia, dry, barren, burnt.
 Phu'rah, growing, fruitful.
 Phygel'us, little, fugitive.
 Pi-hai'roth, pass of Hiiroth, opening of liberty.
 Pi'late, armed with darts.
 Pi'non, Pu'non, beholding, pearl, jewel.
 Pira'thon, scattering, breach, revenge.
 Pis'gah, hill, height, fortress.
 Pisi'dia, pitchy.
 Pi'son, changing, doubling, wide mouth.
 Pi'thon, persuasion, gift of the mouth.
 Pon'tius, Pontus, of the sea.
 Pris'ca, Priscil'la, ancient.
 Procho'rus, chief of the choir.

Pu'ah, corner, growing, appearing.
 Pu'dens, shamefaced.
 Pul, bean, destruction.
 Pur, lot.
 Put, or Phut, fatness.
 Puti'el, God is my fatness.
 Puteo'li, stinking little wells.

Q.

QUAR'TUS, the fourth.

R.

RAA'MAH, thunder, bruising.
 Rab'bath, greatness, contention.
 Rab, master; Rab'bi, my master.
 Ra'chel, injurious, perfuming.
 Rah'ab, proud, quarrelsome, largeness.
 Rak'kath, Rakon, empty, spittle.
 Ram, Ra'mah, Ra'math, Arimath'ea, high, lifted up, rejected.
 Ramatha'im-zophim, double Ramah of the watchmen.
 Ra'pha, Ra'phu, healing, loosing.
 Re'ba, the fourth.
 Rebek'ah, fatted, pacified.
 Re'chab, square, riding-chariot.
 Re'gim, stoning, purple.
 Rehabi'ah, the Lord will extend.
 Re'hob, Reho'both, street, wilderness.

Rehobo'am, enlarger of the people.	Sab'ta, surrounding.
Re'hum, merciful, friendly.	Sabte'cha, surrounding, or causing to strike.
Rel, my friend.	Sa'lah, see She'lah.
Remali'ah, the Lord exalts, or rejects.	Sala'mis, peaceful, tossed.
Rem'mon, Rimmon, height, pomegranate.	Sala'thiel, Sheal-ti'el, asked of God, loan of God.
Repha'el, God heals.	Sa'lem, Sa'lim, Sal'mon, Sa-lo'me, peaceable, perfect, reward.
Repha'im, giants, healers, relaxers.	Sama'ria, guard prison.
Rephi'dim, beds of rest.	Sam'la, raiment, left hand.
Re'sen, a bridle.	Sa'mos, sandy.
Reu, or Ragan, his friend.	Sam'son, son, service.
Reu'el, Ra'guel, friend of God.	Sam'uel, asked of, and sent to God.
Reu'ben, see a son.	Sanbal'lat, secret bush, or enemy.
Reu'mah, lofty.	Sansan'nah, bushy.
Rez'in, voluntary runner.	Saph, Suph, Sip'pai, rushes, end, flat, threshold, bason.
Re'zon, lean, small, secret, prince.	Saphir, Sapphi'ra, relation, book.
Rhe'gium, breach.	Sarah, lady; Sarai, my lady.
Rhe'sa, will, course.	Sarse'chim, master of the wardrobes, or perfumes.
Rho'da, Rhodes, a rose.	Satan, burning, adversary.
Rib'lah, budding, sifting.	Saul, asked, lent, grave, hell.
Riff'ath, healing, release.	Scy'thian, bowman, tanner.
Riph'oth, watering, dewy.	Seba, Sa'beans, drunken, surrounding, old.
Riz'path, bed, coal, free-stone.	Se'bat, She'bet, twig, sceptre, tribe.
Roda'nim, descending, commanding.	Se'gub, fortified, raised high.
Roman'ti-ezu, exalting-help.	Se'ir, Shaa'rim, hairy, goat, devil, tempest, barley, gate.
Rome, strength, height.	Se'mei, hearing, obedient.
Rosh, head, beginning, poison.	Sennach'erib, bush of the sword, drought, solitude.
Ru'fus, red.	Sepharva'im, the two books, or scribes.
Ruha'mah, having obtained mercy.	
Ru'mah, exalted, rejected.	
Ruth, drunk, satisfied.	

S.

SABE'ANS, see Seba, Sheba.

Sera'h, lady of scent, morning star.	She'lah, Sa'la, sending, rest.
Sera'ah, prince, or song of the Lord.	Shelemi'ah, perfection, peace, or reward of the Lord.
Se'rug, Sa'ruch, branch, twining.	Shel'ep, drawing out.
Seth, Sheth, placed, appointed.	Shelo'mith, Shu'lamite, peace, perfection, or recompense.
Shaal'bim, Shaal'bin, Shaal'bon, pertaining to foxes.	Shelumi'el, God is my peace, perfection, and reward.
Shaa'lim, foxes, fists, paths.	Shem, Sem, putting name, renowned.
Shaal'isha, three, third, prince.	Shemi'ah, hearing of the Lord.
Sha'drach, tender nipple, follower of Shaach, the idol.	Shemari'ah, guard, or diamond of the Lord.
Shal'lum, Shal'man, peaceable, perfect, rewarder.	Sheme'ber, man of strength, or wing.
Shalmane'ser, peace, perfection, or reward, chained, perfection of Assyria.	Shemi'da, name of knowledge.
Sham'gar, astonished, stranger.	Shemira'moth, names of exultations.
Sham'huth, Sham'mah, desolation, astonishment.	Shen, tooth, ivory, change.
Sha'mir, She'mer, prison, bush, loss, thorn.	She'nir, sleeping, or renewed lamp.
Shammu'ah, heard, obeyed.	She'va, vanity, height, tumult.
Sha'phan, rabbit, their lip.	Shib'boleth, stream, bridge, ear of corn.
Sha'phat, judging.	Shich'ron, drunkenness, gift, wages.
Sha'rai, my prince, my song.	Shilo'ah, Silo'am, sent.
Shara'zer, master of the treasury.	Shi'loh, peace, salvation.
Sha'ron, a princely plain.	Shim'eah, Shim'ei, hearing, obedient.
Sha'reh, a plain, equality.	Shi'nar, shaking out.
Sha'shak, a sixth bag of linen.	Shiph'rah, handsome trumpet.
Sheari'ah, gate, or storm of the Lord.	Shit'tim, thorns, turners away.
She'ba, Sheb'na, captivity, conversion, recalling from captivity.	Sho'bab, turned back.
She'chem, shoulder, part early.	Sho'bach, Sho'pach, a dove house.
She'deur, destroyer of fire.	Shu'ah, a pit, swimming, humiliation, meditation, speech.
Shek'el, weighing.	

Shu'al, fox, fist, path.
 Shu'nem, their change, re-
 peating or sleeping.
 Shur, beholding, wall, ox.
 Shu'shan, Susan'na, lily, rose,
 joy.
 Shuthe'lah, planting, drink-
 ing-pot.
 Sib'mah, She'bam, turning,
 captivity, rest, old age.
 Sid'dim, bruised fields.
 Si'hon, rooting out, conclu-
 sion.
 Si'hor, Shi'hor, black, trou-
 ble, early.
 Si'las or Ter'tius, the third.
 Silva'nus, woody.
 Si'meon, Si'mon, hearing, obe-
 dient.
 Sin, Si'nai, Se'neh, Si'van,
 bush.
 Si'on, Si'hon, noise, tumult.
 Si'rion, breastplate.
 Sis'era, view of horses, or
 swallows.
 Smyr'na, myrrh.
 So'di, my secret.
 Sod'om, their secret; but in
 the Arabic, it signifies hid-
 den pit, anxious desire, re-
 pentance.
 Sol'omon, the same as She-
 lomith.
 So'pater, Sosi'pater, saving
 the father.
 So'rek, hissing, yellowish,
 vine.
 Sos'thenes, strong savor.
 Spain, rabbits, precious.
 Stepha'nas, Ste'phen, a crown.
 Suc'oth, So'coth, tabernacles.
 Suc'oth-be'noth, tents of
 daughters.

Sur, departure.
 Su'si, my house, moth, or
 swallow.
 Sy'char, drunkenness.
 Sye'ne, the same as Sin.
 Synty'che, fellowship, con-
 verse.
 Syr'acuse, violent drawing.

T.

TAA'NAH, thy humbler, an-
 swerer, or affecter.
 Taa'nah-shi'loh, fig producer.
 Tabba'oth, sunk deep.
 Tab'bath, goodness.
 Tabe'el, God is good.
 Tab'itha, clear-sighted, wild
 goat.
 Ta'bor, choice, purity.
 Tabrim'mon, good pomegra-
 nate.
 Tad'mor, palm tree.
 Tal'mai, Te'lem, furrow.
 Ta'mar, palm tree.
 Tam'muz, concealed.
 Tan'humeth, comfort, repent-
 ance.
 Tar'shish, blue colored, ma-
 king poor.
 Tar'tak, chained up.
 Tar'tan, their law, or instruc-
 tion.
 Tat'nai, overseers of presents.
 Te'bah, butchery, cookery.
 Te'beth, goodness.
 Te'kel, weighing.
 Te'koah, sound of the trum-
 pet, or suspension.
 Telhar'sha, heap of the
 plough.
 Telme'lah, heap of salt.

Te'ma, Te'man, admiration, perfection, south.	Tob-adoni'jah, the goodness of the supporting Lord.
Te'rah, breathing, scent.	Togar'mah, bony, breaking of bones.
Ter'aphim, images, baseness, reproach.	To'hu, living, and declaring.
Tertul'lus, a cheat, crested, singer.	To'i, Tore, wandering.
Thad'deus, praise, confession.	To'phel, ruin, folly, tasteless.
Tha'hash, hastening.	To'phet, a drum.
Tha'mah, blotting out.	To'phi'mus, well educated.
The'bez, muddy, eggs, fine linen.	Tryphe'na, delicious.
Theoph'ilus, lover of God.	Trypho'sa, very shining.
Thessaloni'ca, victory over the Thessalians.	Tu'bal, confusion, world bringing back.
Theu'das, the same as Thad-deus.	Tu'bal-Cain, Cain shall be brought back, worldly possession.
Thom'as, a twin, sound.	Tych'icus, fortunate.
Thyati'ra, daughter, sacrifice of bruising, labor.	Tyran'nus, reigning prince.
Tibe'rias, Tibe'rius, from the river Tiber.	Tyre, or Tzur, the rock, strong.
Tib'ni, my straw, or under-standing.	
Ti'dal, knowledge of high things, breaker of the yoke.	U.
Tiglath-pi'leser, the captiva-ting work of Pul the As-syrian, or the wonderful binder of captives.	U'cal, prevalent power.
Tim'hath, figure, reckoning.	U'lam, their folly, the porch.
Tim'eus, or Ti'mon, perfect, honorable.	Ul'la, lifting up, burnt-offer-ing, leaf, little child.
Timo'theus, honor of God.	Un'ni, poor, afflicted, an-swerer.
Tiph'sah, passage over.	Ur, light, free, a valley.
Tirha'kah, inquirer, dull law-giver.	Uri'jah, Uri'ah, light of the Lord.
Tir'zah, well pleasing.	Uri'el, God is my light.
Tish'beh, turning back.	U'thai, my time.
Ti'tus, honorable.	Uz, council.
Tob, goodness.	Uz'zen-she'rah, the attention of the rest, the ear of flesh.
Tobi'ah, goodness of the Lord.	Uz'zah, strength, goat.
	Uzzi'ah, the Lord is my strength.
	Uzzi'el, God is my strength.

V.

VASH'MI, the second.
Voph'si, fragrant, lessening.

Z.

ZAB'BAI, my flowing.
Zab'di, my portion, or dowry.
Zac'cai, Zac'cheus, pure, just.
Zachari'ah, memory of the Lord.
Za'chur, Za'chir, remembered.
Za'dok, righteous, justified.
Za'ham, crime, filthiness.
Zal'mon, Zalmo'nah, shadowy image.
Zilmun'na. shadow, or tinkling of prohibition, or commotion.
Zanzum'mims, projectors of crime.
Za'noah, forgetfulness, desertion.
Za'rah, Ze'rah, east brightness, rising.
Zare'phath, casting of metals, a crucible, refining.
Zebadi'ah, Zebedee', the Lord is my portion.
Zebo'im, painted, deer, serpents.
Zebul, Zeb'ulun, dwelling.
Zedeki'ah, righteousness of the Lord.
Ze'eb, wolf.
Ze'lek, noisy.
Zelophe'had, the shadow of fear.

Ze'lotes, full of zeal and jealousy.
Zel'zah, noontide.
Ze'nas, living.
Ze'phon, Zephani'ah, the secret of the Lord.
Zep'hath, Ze'pho, Ze'phi, Ziph'ion, beholding, covering.
Zere'da, Zereda'tha, ambush, plan of power.
Ze'ror, binding, root.
Zeru'ah, leprous, wasp.
Zerrub'babel, stranger from Babel, alien from confusion.
Zerui'ah, pain, or chain of the Lord.
Zi'ba, or Zib'iah, army, battle, stag.
Zib'eon, painting.
Zich'ri, my remembrancer, or male.
Zi'don, hunting, fishing, venison.
Zif, brightness.
Zig'lag, measure, pressed down.
Zil'lah, shadowy, tingling of ears.
Zil'pah, dropping.
Zim'ram, song, vine, pruning.
Zim'ri, my pruning vine, son.
Zin, buckler, coldness.
Zi'on, Sion, dry sepulchral heap.
Zi'or, ship of the watcher.
Zi'ph, falsity.
Zip'por, Zippo'rah, Zo'phar, turning about, bird, goat.
Zith'ri, my leanness, my herb, savory.
Ziz, flower, branch.

Zo'an, motion, laying up.	Zo'rah, leprosy, scab.
Zo'ar, Zair, Zi'or, Zu'ar, small chief.	Zur, stone, rock from edge.
Zobe'bah, swelling.	Zurishad'dai, the Almighty is my rock or strength.
Zo'phah, Zo'phim, Zuph, be- holding, honey-comb, roof, covering.	Zu'zims, posts of a door, splendor, beauty.

THE END.









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